



B'NAI B'RITH MAGAZINE

THE NATIONAL JEWISH MONTHLY

Volume 47, No. 11

Po Religion

September, 1933

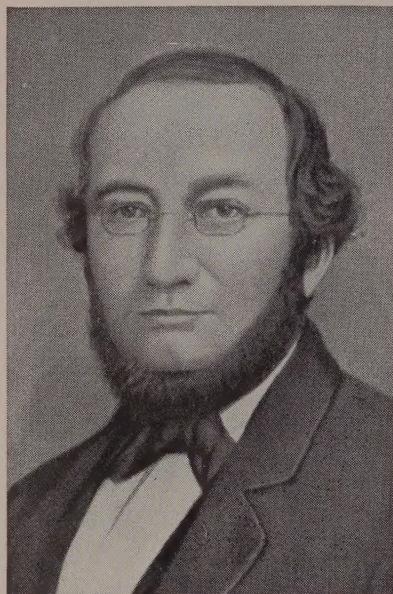
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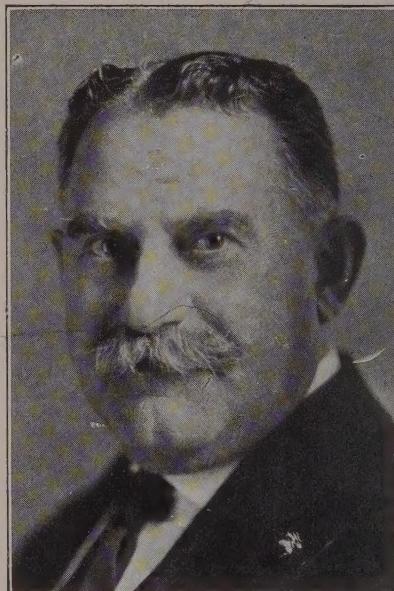
From Henry Jones to Alfred M. Cohen



HENRY JONES

On October 13 B'nai B'rith will complete the ninetieth year of a glorious history. Founded in 1843 by Henry Jones and a group of eleven others, the Order, headed today by President Alfred M. Cohen, is the largest and oldest international Jewish fraternity in the world. With lodges in nearly thirty countries, its work is never over, for it is dedicated to the mission of "uniting Israelites in the work of promoting their highest interests and those of humanity."

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ALFRED M. COHEN

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B'NAI B'RITH MAGAZINE

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B'nai B'rith Magazine published monthly, except August, under the

auspices of B'nai B'rith at 22 E. 12th Street, Cincinnati, Ohio. Entered as second-class matter October 13, 1924, at the post office at Cincinnati, Ohio, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in section 1103, Act of October 3, 1917, authorized October 16, 1920. Subscription, \$1.50 per year. Copyright, 1933, by B'nai B'rith. The contents of the B'nai B'rith Magazine are fully indexed in the Index to Periodicals, of the Jewish Statistical Bureau.

B'NAI B'RITH MAGAZINE

The National Jewish Monthly

Alfred M. Cohen, Editor

Dr. I. M. Rubinow, Managing Editor

Edward E. Grusd, Assistant Editor

Alfred Segal, Associate Editor

Editorial and Advertising Offices, 70 Electric Bldg., Cincinnati, Ohio

All unsolicited manuscripts must be accompanied by sufficient postage or they will not be returned.

VOLUME 47

SEPTEMBER, 1933

NUMBER 11

EDITORIAL COMMENT

And So to the Year 5694

WE think of what to say for New Year but we find our solicitous thoughts straying from the American Jewish scene. After all, we are blessed. Our rights stand respected and we have a full share in the life of the nation and the contributions we offer of idealism and knowledge and service are accepted.

Of course, this is no more than what is due us but it assumes precious value when we look at distant brothers to whom even the elementary right of earning their bread is denied.

In America we see the breaking dawn of better times. The blackness of the past years recedes and the year 5694 comes with a new day in American life. From contemplation of our own rather happy state our eyes must turn to those brothers for whom the year 5694 rises in bleak darkness.

Our wishful prayers are for them. Our hope is in the divine justice that Jews have seen before. The power of all the Hitlers in all the times before is in the dust but the Jews live.

This is the saddest of all the Jewish New Years of modern times. For it has come to this: Our brothers in their synagogues will pray for no more than the right to live.

Our own good wishes for them will not acquit us of our duty: for wishes will not feed the hungry of them who a little while ago had gainful lives; they will not shelter the homeless who a little while ago abided in comfort.

Our wishes must be winged with such gifts of money as will bring bread to their hands and shelter for their heads and something of repair to their ruined lives.

And for American Jews we wish in the New Year 5694 such a fullness of generosity, such a sacrificial spirit as will fill to overflowing the empty hands of these brothers. So that if 5694 will not be a happy year for German Jews it will be, at least, a year of life looking with hope to better days.

* * *

The German Tragedy Continues

THE German tragedy swells toward the inevitable chapter in which the authors of destruction themselves must fall into the devastation they have wrought. This is the inescapable justice of moral law. It may be

long deferred, but it is as certain as that he who sows thistles reaps them.

Already Germans, touched in the purse, cry out their pain to a world that shuns their nation and scorns to have commerce with it.

Cries the ship magnate, Von Schinkel: "The disaffection of the world toward Germany and the boycott movement are making themselves strongly felt. This has severely hurt the Hamburg-American's business and is continuing to hurt it and German shipping generally. The volume of business is constantly falling back."

How many years may a nation in the modern world stand besieged and isolated from the respect of mankind? Here, indeed, is the first blockade of its kind in the history of the world. No guns, no ships stand against Hitler's Germany but, encircled by the moral abhorrence of the world, it begins to suffer such an economic strangulation as would afflict it if a host of enemies were round-about.

Aye, the thistles already grow to make the evil harvest for him who sowed them.

The mad criminal who rules Germany already becomes conscious that the destroying forces he turned loose are rising to destroy Germany itself, according to returning travelers. His Frankenstein has gotten out of hand and he cannot control him.

Even were he inclined to relent from persecution of Jews, he must yield to his creature which, stimulated by sadistic excess, has become more powerful than he.

So Germany, that so avidly desired a place in the sun, follows its leader into the twilight rather. Germany, that for four years stood off a world of external enemies, comes to defeat at the hands of its own ruler. After it had lost the war it regained the sympathy and respect of the world; today it has not even these.

We do not gloat; for the decadence of Germany can provide Jews only with the melancholy satisfaction of revenge. The fate of the German Jews is already done and not in a generation can the ruin that has been wrought be repaired.

For us it is only to pity our brethren, to pity and to give of our means that they may exist in the ruin of their lives that once were so good.

The Fineness of the American Spirit

ENHEARTENING has been the American non-Jewish reaction to events in Germany. In the first hours of the tragedy there were those of us who were afraid.

"This Hitler poison will spread as some contagion," they said. "Will America be safe from it?"

But America has looked at Hitler as at something vilely alien to all that America means; and men of all faiths and stations have spurned him with abhorrence.

We have reason to believe that anti-Semitism in the vague, unorganized way in which it exists in America, has become rather shame-faced by reason of the vicious character Hitler has given it in Germany where it has been seen as thief and murderer.

Besides protests signed by thousands of non-Jews, besides many professional organizations denouncing the persecution of German-Jewish scholars, besides the blasting anti-Hitler attack in the U. S. Senate and the sympathetic utterances of many a distinguished non-Jew, most gratifying is the University of Exile.

This, organized in New York by non-Jewish scholars, is to offer refuge to a number of German-Jewish scholars who were driven from the teaching posts in German universities. These persecuted teachers will be the faculty of the University of Exile in New York. For this purpose \$125,000 already has been raised and in the autumn some fifteen exiled German-Jewish professors will enter the doors of this sanctuary. As funds increase it is hoped to bring to America many others of the 400 whom the Nazis drove from the classrooms.

To its halls Johns Hopkins University has invited the moral hero, Professor James Franck. He, a Nobel prize-winner, professor of physics in the University of Goettingen, was exempted from the ban which was against other Jewish teachers; for he had been a front-line soldier, had been wounded in action.

He scorned to enjoy this special privilege. . . . "I," said he, "am a Jew like these others. If they may not teach, I will not teach. I resign."

* * *

The Shame of Being an Anti-Semite

SUCH is the shame into which Germany has fallen that its kinsman and neighbor, Austria, makes quick to dissociate herself from its criminal policies.

There had been rumors: Austria, it was said, was making ready for discriminations against Jews. This was for the pleasure of Austrian Nazis who have lately become ravenous in the land.

This report gave pain to the Austrian chancellor, Dollfuss. This was like insult, a blot on the escutcheon of the nation. He gave a statement. Austrian Jews, he said, would continue to enjoy equality with other religious and racial groups. No right which is for all citizens will be denied Austrian Jews.

There is a certain melancholy satisfaction in the fact that the hideous practices in Germany will serve to put a curb on anti-Semitism in civilized lands. Anti-Semitism used to be no more than a social or political philosophy; at worst it was a prejudice which was exercised largely by individuals. At least, it was regarded as respectable.

Today, in the hands of the Germans, it is seen as something akin to savagery, the motive of hoodlums and murderers, the aberration of madmen.

Its old frock-coated respectability has descended to

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a brown shirt; its former cynical refinement has been reduced to the manners of cutthroats.

Anti-Semitism that once moved in the best circles has become outcast from the regard of civilized men. If (outside Germany) it speaks, it speaks only in whispers, lest it condemn itself as of the pattern of Nazis.

So, not at the hands of Jews but at the hands of Hitler, anti-Semitism is getting such blows as it never had before. Aye, if Hitler remains in power long, anti-Semitism may come to such abhorrence as the world of civilized men gives to cannibalism.

* * *

Our Good Friend, Mr. Hilaire Belloc

AND so it falls that the Englishman Hilaire Belloc turns with wrath against Hitler and in friendship embraces the Jews. He has been no friend of ours in the past.

His has been an intellectual anti-Semitism and many the sharp arrow he has shot at us. His refined shafts used to give pain, and Jewish editors liked to exchange thrusts with him.

Today, seeing that anti-Semitism has become a cut-throat, Belloc has become a valiant champion of Jews and is heard abjuring Hitler and all his works. Himself a Catholic, he speaks in the Catholic magazine *America*.

"Personally," says he, "I do not believe that the injustice (Hitler's cold pogrom) will be permanently continued. I do not think that the Northern Germans can go on without the Jew. The Jewish intelligence was the principal agent of Prussian success in the last generation, and I very much doubt whether Prussia will be able to carry on without it now."

"But whether the outrage is to continue for many years or for a few, an outrage it is, and I cannot but raise my own small voice as a Catholic in condemnation of it. If there is anything to be said on the other side I should like to hear it; but so far I have read nothing which, in common morals, can be maintained."

We grasp the hand of this new friend; for we see in him the proof of our theme: That Hitler has made anti-Semitism so reprehensible that for a long time to come civilized men will shun it as vile corruption.

It will be as the legendary sword of Kubla Khan. When this warrior died and was done with it no man dared touch his sword, for the hand that touched it was at once seized by corruption and rotted from the body. The sword exhaled a contagion of corruption by reason of all the blood it had shed.

And it lay on the ground and no man even approached it; and after many years it fell into the decay of rust and joined the dust at length.

* * *

A Patriotic Duty to the Nation

IT is within the function of this MAGAZINE as a Jewish publication to concern itself with the national welfare. Therefore, we take space here to speak for the campaign or national recovery.

In it is involved a patriotic duty as compelling as that which moved us in the war. In the war the majority of Americans were distant from the scene of danger; today every American and his family are at the immediate front of danger. For whose bread and house and welfare will stand safe if this campaign fails and we must retreat to the dark valley of depression to which we had come last March?

No man may stand apart, for his individual destiny is in one bundle with the nation's.

In the war we offered sacrifices and the least of these was the sacrifice of money, for 100,000 of our men gave their lives. The money we gave then was as wealth thrown into a bottomless pit, but the sacrifices we are called upon to make in this campaign are more an investment than a sacrifice.

Reducing hours and increasing wages will be costly in the beginning, until the wheels of commerce and industry are set definitely in motion. But when the wheels are made to turn again they will bring back the money by which they were caused to revolve.

Here is a machine that has stood idle for four years. To be put in motion it needs the fuel which we call purchasing power.

The Government calls for every employer to contribute fuel. Who may say, "No! I will not contribute my share of this fuel. It will cost me too much."

Is it less costly to let this machine stand inutile, producing nothing, decaying, collapsing at length? Costly? No! It is the economy of a man who repairs the foundation of his house lest it fall.

The national well-being is at stake and that means the well-being of every man who reads this and of his children and their future. It is being determined now whether for the children it shall be a good world or a hideously difficult one.

* * *

Hitler Brings a Man to Judaism

LORD ALFRED MELCHETT of London is the son of a Christian mother and of the Jew, the first Lord Melchett, who was born Mond. The younger Melchett was brought up as a Christian, married a Christian woman.

Though in his youth the elder Melchett had gone far from Jewish life, in his last years he became ardent for Zionism, gave much of his wealth to the Palestine cause.

At his death his son and successor took up this devotion.

Still his religious adherence was to the Christian faith of his mother.

His devotion to Palestine, it seems, was something that had to do with the sense of duty of a son who must carry on the good work of his father. But events in Germany stirred in him a latent sense of kinship to the people whose blood he shared. He felt impelled to share with them the yoke of their identity, to walk with them in the way of their religious life, to join with them as brother against the oppressor. So Lord Melchett prepared to take up the Jewish faith, sat with a rabbi to learn the Law and several weeks ago in a synagogue in North London was inducted into Judaism.

Aye, and many are the Jews who had gone far from the house of Israel and are coming home on account of Hitler, sufferers from that amnesia that at times takes Jews and causes them to forget who their people are. The pain of their brethren restores them to consciousness and they exclaim, "I am a Jew. I am of these people who are being hurt. This insult that is put on them is also on me."

Nonetheless do we welcome them to the good house though they have returned by reason of pain. And may they stay long with us, not merely as sojourners who come in only for shelter from a storm. May they stay with us to the end of their days and become leaders in the house; for many of these returning Jews are of the ablest men.

* * *

A Fine Voice in Israel is Stilled

IT is not too late to offer tribute to the fine character of Cantor Josef Rosenblatt who died at the age of 51 while visiting in Jerusalem. His voice is known to every Jew who if he never heard it from a platform has been touched by it in phonograph records.

Not so well known was his lofty character. His Judaism was not professional but a thing integrated with his life and all his acts.

There was the time he went into an unfortunate publishing venture which plunged him \$150,000 in debt. How was this to be met? He was resolved that by whatever sacrifice of himself he must meet it.

Money for this purpose was to be made in vaudeville and with what desolation of the spirit he went into this! From town to town he travelled, singing American ballads to unappreciative, often disrespectful audiences.

His long beard, his skull cap, were for their derision. He was hurt, but this pain was less than the pain of the debt he owed. He must pay that. And though no ritual songs he sang, he was on the stage the religious Jew faithful to his obligation. He was paying his debt.

This was Rosenblatt.

His orthodoxy knew no compromise. The Chicago Opera Company offered him \$3,000 a night to sing in "The Jewess." To sing this part would have required him to shave off his beard. Good it would have been to earn \$3,000 a night but better was the Law which forbade the shaving of the beard. He refused.

The son of a poor Jewish cantor, he was hailed as the "wonder boy" at the age of 12. He was summoned to sing in many a European synagogue. Unlike other child prodigies his star did not diminish and he died the greatest of the cantors.

On his last day he went to the river Jordan and bathed in its historic waters. Then he returned to his hotel and died.



Fugitives

By LUDWIG LEWISOHN

KENNETH
NEW YORK

WE picture the Jewish fugitives of other days; we picture to ourselves those that were once expelled from England and those that were expelled from Spain and we have a vision not so wholly unlike that of the first flight of Israel from Mizrayim, the house of bondage. We think of a people in flight; each helped the other; each sustained the other. Leading the people we picture some venerable and saintly teacher holding in his arms a *Sefer Torah*, upon which from time to time were fixed the glances of the fugitives who, though driven from one Galuth to another, carried with them their pride, their holiness and the word of their God.

Other times, you say, other manners. We are modern people. We cannot accept the traditions as fact. Very well. Though on this point I hope some other day to have another word to say. Meanwhile, the central fact of our history does not change for us. We are exiles, we are fugitives. Yesterday, we fled from Spain; today, we flee from Germany. Empires rise and perish, religions live and die. We remain to bear the eternal repetition of our central fate. And that fate has lost all its mitigations; it has lost all meaning and all purpose. Once it was tragic; today it is sordid. Once it partook of spiritual triumph; today it is abjectness and shame.

Why? Because the fugitives from Germany are not massed on ships and trains fleeing together and as a people to *Eretz Israel* or, if you prefer, to Spain whither, by a great irony of fate, they have been invited, or to South America or to some other

haven. They slip out of that unspeakable hell, that "iron furnace" into which Germany has been turned for them one by one, little family by little family. They creep to Amsterdam and to Zurich and, above all, to Paris and hide themselves in shabby little hotels and sordid rooming-houses and try to put off one day more and one day more starvation or suicide.

Rumors fly. One day I am told that there are 15,000 German Jews in Paris; on another day I am told that there are 3,000. Between 5000 and 6000 is probably nearer the facts. They are mostly artists and intellectuals who had perfectly definite functions and positions in Germany until four months ago and who heeded no warnings and read no signs and nursed a false inner security and found themselves hopeless outcasts overnight. They come to my friends; they come to me. There is so inconceivably little that one can do for them; there is so inconceivably little that even the relief committees can do for them. For there is no place outside of Germany for these isolated German orchestral conductors and journalists and literary experts and film experts and psychologists and lawyers of Jewish birth and blood. There is no place for them in the world; there is no place for them alone and isolated in another *Galuth* country. There is no place for them on earth. And they know it and you see it in their eyes; and they know that you know and while the conversation goes on about polite nothings in an atmosphere of false cheerfulness you see them trying to keep down the frenzied terror in their hearts, while your own is be-

ing broken into bits. I have never talked to anyone unjustly condemned to execution. I know now exactly how that is. I know it an hundred fold. Unjustly condemned. Let that sink in. These people are more than innocent. As citizens, as cultural beings, they were utterly devoted; they gave Germany all that they had to give and they and their parents gave away their Jewishness, first religion next culture, next historic memories finally the sense of Jewish solidarity. And now they sit in sordid lodgings houses in Paris and what beats like fierce pulses in their souls is the German landscape, German music, German poetry—that above all, the German language—the civilization, in brief, that has cast them out as traitors, poisoners of spiritual wells "half-humans" — *Minusmenschen* — without any comfort, any future, any hope . . . One day in April Nazi storm-troopers broke into the court in Cologne and gathered the Jewish judges and the Jewish advocates in their robes of office and loaded them like cattle into carts and drove them through the streets to the jail. And well-dressed Gentiles gathered about the carts and said: "Look, those aren't really human beings; they're animals.—*Das sind gar keine Menschen, das sind ja Tiere.*" The eye-witness who told me that story with the well-bred calm which we have borrowed from Gentile society is the wife of a young lawyer of Cologne disbarred, of course, and herself a candidate for a doctorate in letters. She will never get her degree now. And of what use to her would it be?

I see these people before me. And they should be seen in America

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Why Jews Are Persecuted

By DR. JOHN H. DIETRICH



PROMINENT observer of the German situation tells us that Hitlerism is a devil's brew in which three ingredients have been compounded. They are the resentments of a defeated nation against the exorbitant exactions of its foes, anti-Semitism, and economic reaction. Of the three, anti-Semitism is not the most significant, even though it is most publicized at the present moment. Anti-Semitism is, in fact, secondary to the economic aspect of the movement. The really important element in Fascism is its toryism and reaction; anti-Semitism is merely the tool of its reactionary policies. While the Jews of the world naturally resent the terror against their co-religionists and make justified protest against it, it would be well to remember that the brunt of the Fascist oppression is being borne, not only by Jews, but by all liberals, Socialists, and Communists, whether Gentile or Jew. Of course, if one should happen to be a Jew as well as a radical, his lot is particularly severe; and since many of the radicals are Jews, the terror has taken on the color of pure anti-Semitism or Jewish persecution. Then, too, since a mob movement always gets beyond control and practices violence in a



wholesale manner, the general feeling against the Jews which has existed and been fostered for years in Germany has come to the front, and the reign of terror, instituted by the Hitler regime, has taken the form of a wholesale persecution of German Jews.

The infinite pathos of these recent occurrences in Germany comes from the fact that they but summon up before us the age-long persecution of the Jews. They are but the latest repetition of what, through the Christian centuries, has been characteristic of the treatment of this people; and not only that, but they are an example of what may happen in almost any country at any time. It is this which gives us pause.

In the past, wherever orthodox Christianity was established as a religion of the state, the Jew was persecuted, expelled, or forbidden to enter. And in all the centuries during which Europe suffered from the fitful fever of religious enthusiasm, unspeakable indignities were heaped upon those who were held responsible for the death of mankind's Savior.

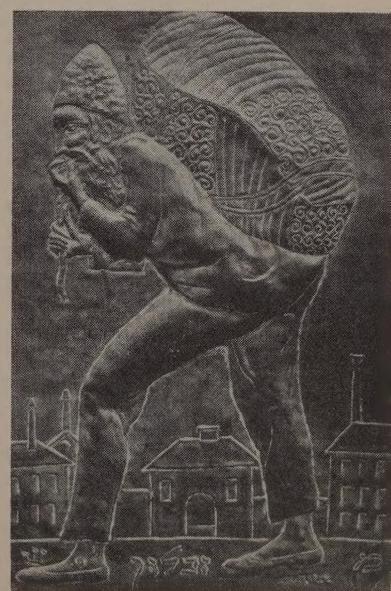
Today, even in countries where this feeling finds no expression in deeds of violence, a social ostracism is often practised which cannot but be deeply felt. All of which raises the

question, Why are the Jews forever persecuted among men?

THE treatment of Jews is justified by many people on the basis of personal objections. We are told by many that Jews are an objectionable people. I am willing to concede, as most Jews themselves will concede, that there is an element of truth in these charges. There are objectionable Jews, just as there are objectionable people in every social group. I am even willing to concede that some of their characteristics are definitely Jewish, especially among those who are only a generation or two removed from the ghetto; but I would add immediately that these characteristics, in so far as they exist, are due to the miserable lives they have been forced to live. And if we condemn the Jew for these things, then we condemn him for being what we have made out of him. On the other hand, when given a chance, the Jew develops much the same as other people. For example, the Jews of Germany, who have been there for centuries, represent today the finest blood, ablest brains, and noblest culture of the nation.

A charge of universal application cannot be brought against any peo-

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Thomas Mann Discusses Hitlerism

By DAVID EWEN

WHAT is the attitude of a supremely intelligent non-Jewish German mind towards modern Germany, and its relation to the Jew?

That was the question which arose in my mind when I made the voyage from San Remo on the Italian Riviera—where I was vacationing—to Sanary-sur-mer on the French Riviera, in answer to an invitation to spend the day with Thomas Mann, the profound German novelist and Nobel Prize Winner. The attitude of the intelligent Jew towards the German question is, of course, an obvious one; he reacts to it emotionally and passionately. But what is the reaction of a keen, profound non-Jewish mind towards the problem — especially a non-Jewish mind that is German?

I was interested in what Thomas Mann might have to say not only because I knew that, from a man of Mann's stature, one is certain of intellectual honesty and sincerity, as well as a cosmic, philosophic viewpoint. I was interested, too, because I knew well that Mann has always keenly interested himself in Jewish problems.

I was therefore eager to have him discuss the present German situation, especially where it touched the Jewish people. I found Thomas Mann more than eager to discuss the subject—for it was a subject that was preying on his mind perpetually. It is probably well-known by now that Thomas Mann is a self-imposed exile from Germany. Not that the Nazis made Mann uncomfortable! Far from it! They offered him flattering positions and honors, if only he would remain in their midst. Thomas Mann had merely to bury himself in his villa in Munich, and remain deaf and blind, when his country was crumbling to intellectual ruin. Always a passionate lover of freedom and liberty and justice, it could not be expected that a man of Mann's intellectual sincerity should be able to live silently and tranquilly where tyranny and hate ruled. Exile—even though it meant separation from his home, his dearest possessions, his closest friends, and his Fatherland—seemed the more desirable alterna-



Thomas Mann

tive. Therein do we see the true stature of the man.

The Hitler upheaval has cut deeply into Thomas Mann's heart, and in the expression of his face and in his words he reflects how deeply he has been affected. It is almost as though the degradation of his Fatherland in the eyes of the rest of the world reacts as a personal humiliation and shame to him; I doubt if he could have been more deeply wounded if one of his own children had debased himself. "You see," he commented sadly, "it is not very pleasant to see a group of degenerates comb up the very dregs of the country and attain power. To have Germany ruled and disciplined by these derelicts is a humiliation which no intelligent German can tolerate peacefully. And yet, perhaps I could bear what has happened in Germany, if their banner had been an idealistic one—even though it were wrong in its idealism. But a banner of hate, tyranny and injustice? . . .

"I would not be just to myself and to you if I did not confess openly that Germans everywhere are in a great measure to blame for what has now taken place—even those Germans who, in heart and soul, today

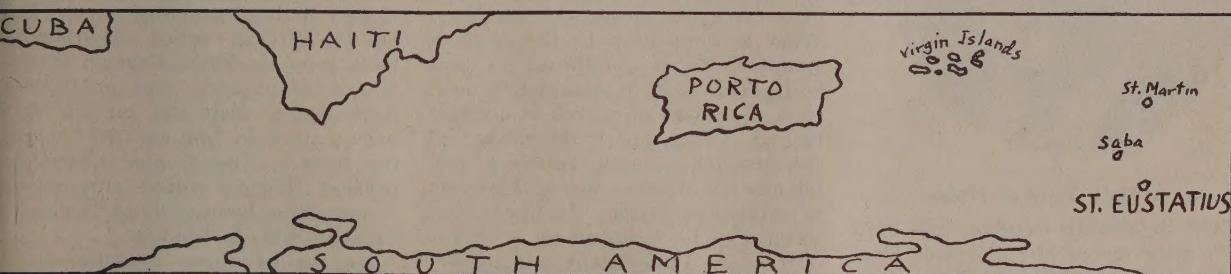
oppose Hitler. When a political party rises to power on a program of hate and demolition, it means that, for long time, there has been something essentially corrupt in the organism of a country. What has been corrupted was the widespread anti-Semitism which lurked in the heart of almost every German. Of course, the injustice of the Versailles Treaty is greatly to blame for the Nazi rise to power; oppressed Germany had to vent its bitterness and hate somewhere—and it did so without reason or calculation. But the Versailles Treaty is not entirely to blame. I put the blame for what is now happening in Germany squarely on the shoulders of all those Germans—otherwise very intelligent—who have secretly harbored a hate for the Jews. But for this general and widespread dislike, the Nazis would have never gained a toe-hold. Hitler—with true instinct—sensed that by appealing to this widespread hate, he could gain the confidence and enthusiasm of the masses. And he did. It makes me very happy to realize that there are many Germans today who have silently learned the bitter lesson that hate can never produce anything constructive—only waste and demotion.

"What has happened in Germany has convinced me more and more of the value of Zionism for the Jew. I am certainly no nationalist, and look forward to the time when all national boundaries will be eliminated. But it is unfair to ask the Jew to suffer now, and for years to come, as the first step to the attainment of the ideal. Because I would not want the Jew to surrender his heritage and his customs—both of which are too rich; because I would want the Jew to remain faithful to his past and to his history, I realized that a homeland becomes more and more essential. As long as there will be reverses and calamities in this world, so long will the Jew be made to suffer. If he is to avoid, in the future, what has happened in Germany, he should have a home of his own, where, amidst those of his own kind, he can peacefully give out to

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Filling In The Jewish Map

By EDWARD E. GRUSD

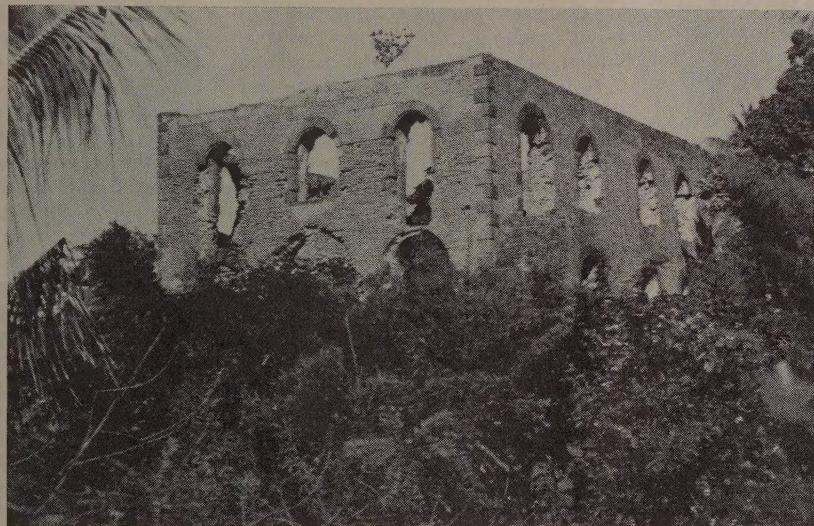


THE era of discovery is not yet over. Those who sigh because there are no more new worlds to conquer, sigh prematurely. Although scores of ardent souls have scaled the Matterhorn, swum the Hellespont, spanned the Atlantic in air-craft, and sound photographed the denizens, both human and animal, of the deepest depths of darkest Africa, there are still breath-taking adventures lurking, unlike prosperity, just around the corner.

The B'NAI B'RITH MAGAZINE has just succeeded in filling in a portion of the Jewish map never filled before. It has unearthed evidence of the existence of Jews half a thousand years ago on a tiny island in the equatorial Atlantic. The existence of this Jewish community has hitherto been completely unknown.

It all started as follows:

A few months ago, Mr. Haim Behar, a resident of Istanbul, and a member of the local B'nai B'rith Lodge there, received a letter from Mr. Henriquez, a resident of Curacao (Dutch West Indies), stating that he had made a tour of the Bernavento Islands—Saint Martin, Saba, and St. Statiens. Mr. Henriquez described



Above, map showing the relative positions of the islands referred to in this article.
Below, the 300-year-old synagogue on St. Eustatius.

them as "all savage and dangerous."

"On the Island of St. Statiens," he wrote, "I found a Hebrew cemetery dating back 500 years and the ruins of a synagogue 300 years old. Since then not a single Jew has ever lived on the island. A professor who lives there told me that the negro natives have removed the stone tombs, encouraged by the lure of objects of value which might lie buried there. He added that in a single one of these tombs the existence of 15 kilos of gold and a great quantity of jewels has been proved. The authorities of the Island have taken under their surveillance the cemetery, to which they attach a great historical value."

Brother Behar turned this letter over to J. Niego, President of B'nai B'rith District No. 11, in Istanbul. Brother Niego sent copies of it to the

B'NAI B'RITH MAGAZINE and to the president of Hillel Lodge, Amsterdam, since the island referred to belongs to Holland.

It sounded like a corking good story—with historical and scientific interest, Jewish news value, desecration of Jewish tombs, and yea! even buried gold. A letter was at once dispatched to Mr. Joseph F. Burt, American Consul in Curacao, relating the story, and requesting photographs, if possible.

Mr. Burt was good enough to investigate and send in the facts of the case, as well as the photograph reproduced on this page. He obtained his information from Mr. S. A. L. Maduro, president of Mikve Israel Synagogue of Curacao.

It seems that the correct names of the islands referred to are St. Martin, Saba, and St. Eustatius, all of which are part of the Leeward Group of Islands, although they are frequently referred to as the Windward Islands. They are located some 500 miles from Curacao and are southeast of Porto Rico. Far from being "savage and dangerous" they are part of the Dutch Colony of Curacao and

(Continued on page 351)



A Half Year of Hitler

FOR six months Germany has been in the throes of Hitlerism. That sorely tried nation is not able to take an inventory or make an appraisal of what the half-year has produced, though its people feel in their daily life the deadening effects of the preaching and practicing of hatred, of setting one section over against the other, of lying vilification. The masses, driven to desperation through economic hardships, were promised bread and employment—they have been given a stone instead.

Germany—fair Germany—renowned for its culture in all the finer affairs of life, courted by its sister nations, sits isolated and shunned. Her every move and act are viewed with suspicion, and if she has not been halted up to this time, it is only because the world is out of joint, but she may go too far, then let her beware.

But what of the Jews in Germany meanwhile? Their lot is sad beyond the power of pen to picture. They have been reduced in an incredibly brief period of time from positions of affluence and influence to poverty both in substance and spirit—save that they have retained their sense of self-respect. Brought down from stations of rare distinction in official life, expelled from chairs in schools and universities on which they had shed luster, stripped of judicial robes which they had worn while dispensing justice without regard for persons or rank, deprived of the means for earning a living, they have been made to drink the dregs of affliction from a cup overflowing with sorrow. Why? They are Jews. That is their sin!

What of the Future?

THOSE best informed do not believe the present regime in Germany can long survive. The editor of the *Chicago News*, coming back after a

The PRESIDENT'S PAGE

visit, tells the readers of the Associated Press dispatches that a state of terror exists throughout Germany. What is happening to the Jews is symptomatic of conditions in general. The press is completely muzzled. Freedom of speech is entirely denied. Other reports inform us that conversation among relatives and friends has become scant. A system of espionage exists. An incautious word may be followed by a charge of treason. Punishment is meted out in kind and degree befitting times when people were barbarous. There are detention camps comparable with Devil's Island, the barren spot to which Alfred Dreyfus was banished.

In the twentieth century these conditions cannot last. They will be destroyed either from within or from without.

What will follow is anyone's guess. But whatever be the future of Germany, Jewish life there for a long time will be precarious. Hitler may and likely will pass. Hitler's hate seed has been planted deep down in Germany's soil and will not pass away with Hitler's downfall.

It is the opinion of very many, and I have had it expressed to me in person by several representative German Jews who have visited me, that the best service their coreligionists in other lands can do German Jewry is to bring to foreign shores their children, so that they may grow up in conditions that will assure their free development. Hard though it be for Jewish fathers and mothers to part from their children of tender age, they prefer that sacrifice of themselves to the sacrifice of the future of their offspring.

How the Press Handles Hitler

THERE is a somewhat striking contrast in the way the newspapers in England and the United States editorially treat the Hitler regime. Sadly enough, Hitler's sympathizers are comforted by several London newspapers. For instance, a recent *Sunday Express* praised Hitler by associating him with President Roosevelt (outrage of all outrages) "for leading the world fight against unemployment." The *Daily Mail* featured a dispatch from Germany's former Crown Prince, Wilhelm, ex-

alting Hitler for "saving the soul of the German people." A swastika was placed at the top of the story. The *Sunday Referee* carried an article by Paul Josef Goebbels, German minister of propaganda and public enlightenment, featuring on its first page a story by him entitled "Perish the Jews." The *Sunday Chronicle* praised Hitler's ruling eliminating women from labor, adding "we hope England will do likewise."

As against these complimentary references to Hitler in a portion of the English press, I have not seen a paragraph in a representative newspaper or magazine published in the United States which even left-handedly gives sanction to Hitler. On the contrary, every editorial pen has been dipped to the reverse, and most frequently very vigorously.

But Nazism in the United States is being promulgated, both openly and clandestinely, as is best suited to circumstances. Not a few mushroom weeklies have made their appearance, financed by those interested in fostering Nazism in countries outside of that of its origin. Leaflets carrying Nazi propaganda are being widely scattered, airplanes sometimes being employed, as was done in connection with a German-American picnic given near Springfield, N. J. Permission to pass the leaflets being refused, an airplane was engaged and the picnic grounds were bombed with them from that source. The United States Government, through agents of the Department of Justice, is making an investigation of the facts.

"The Call of the Blood"

WHAT novelist will weave into romance the story of Lord Melchett's entrance into the Jewish fold? Son of a Christian mother, born into Christianity and raised as a Christian, reared in wealth and luxury, a member of the aristocracy, respected as a follower of a predominant religion, this man heard Hitler declare that a Jew was not fit to live as a human being, that he belonged to a lower order. That word set tingling the blood of his Jewish father surging through his veins, so that he could not rest. He organized a move-

(Continued on page 349)

The Literary Defense

By BERNARD G. RICHARDS

AS in previous instances of that character the attacks of the German Nazis upon the Jews again found us unprepared in so far as a defensive literature is concerned. This I believe gives new point to my article, "The Truth is out of Print," which appeared in this magazine for July, 1932, in which I endeavored to point out our neglect and failure to build up a strong and more extensive literature interpreting Jewish beliefs and aspirations and combating every form of misrepresentation affecting our people.

We are lacking in pamphlets and books of a general character intended to clarify the Jewish position and to refute misrepresentations and we are no less unequipped with material relating to specific conditions of the Jews in different lands and their contributions to the progress of those countries.

The Jews of Germany, though they did not fully realize the menace of the Hitler propaganda, did not remain unaware of the Nazi threat to their welfare, and notwithstanding the criticism which has been directed against them the fact of the matter is that they did not remain indifferent and unaware of impending danger during the ten or more years of the intensive anti-Semitic agitation. German Jewry built up a considerable periodical and more permanent literature intended to establish the claims of our people and to meet all producers. But the gulf between different languages remains as deep as ever and the Jews of English-speaking countries did little or nothing to avail themselves of this material for either educational or defensive purposes.

Leaflets, newspapers and booklets in profusion have been forwarded here to different Jewish organizations in recent years until it was almost too late to realize their significance. Even then very little has been done to recast this material and to circulate it for local purposes.

Fortunately the general demand for information about events in different countries sooner or later brings to the surface the facts about wrongs and abuses wherever they

are being practiced and it is consoling to think that it was not entirely left to the Jews to unfold the disheartening story of the persecutions of the Jews in Germany. General writers, in fact, anticipated the work of Jewish chroniclers, heralding an era of reaction without counting upon its darker aspects brought on by the relentless use of the brute force. Between the work of non-Jewish and Jewish writers, the Nazi movement in Germany, its work of destruction and continued menace, has already given rise to a literature of considerable proportions, running the gamut of all manner of depreciation, indictment and mortification.

"Hitlerism," by Nordicus (New York, Mohawk Press, 1931), which has already been noticed in these columns, came by way of first warning of the dire events to follow, the author not failing to stress the anti-Semitic basis of the Nazi program.

Similarly, Emil Lengyel, himself a Jew, in "Hitler" (New York, Lincoln MacVeigh, 1932) gave ample warning of the threat of unparalleled bitterness and fanaticism animating the Brown Shirt enemy. Lengyel is a linguist and scholar who is thoroughly familiar with the background of his subject and out of his story Hitler emerges as the swashbuckling poseur, unscrupulous spellbinder and abscussed demagogue that he is.

"Germany Puts the Clock Back," by Edgar Ansell Mowrer (New York, William Morrow & Co., 1933) appearing at the opportune moment of Hitler's ascension to power, gave a comprehensive summary of economic and social forces, the spirit of frustration, vengefulness and blind hatred from which the Nazi movement drew its sustenance. A journalist of high literary quality, Mr. Mowrer skillfully seized the dramatic possibilities of his theme to the enhancement of his work. The chapter headed "Perish the Jew" is a forceful and impressive defense of German Jewry (though the publishers rendered a thoughtful service when they circulated it by itself in pamphlet form under this conspicuously printed but misleading heading). I quote two significant paragraphs:

"In point of fact the Jews in Ger-

many were slowly disappearing. Their birth-rate was lower than that of the rest of the population. They were being steadily assimilated. For every hundred marriages between two full-blooded Jews (1928) there were over fifty between Jew and Aryan. The expert, E. Kahn, calculated (*Der Internationale Geburtenstreik*) that if matters continued as when he wrote, by 1970 the number of Jews in Germany would be reduced from 564,000 (in 1925) to 264,000. Furthermore, as Werner Sombart first noticed, the more economic activity becomes collective, in trust and monopoly, (to say nothing of State capitalism or Communism) the less the individualistic Jew manages to hold his place in the front rank.

"Yet such facts counted for nothing with the ignorant, the fanatic and the insincere. The aim of their barbarous campaign was the extermination, permanent subjection or voluntary departure of the Jews from Germany. Already Professor S. Pas sarge had announced (*Der Jud ist schuld . . .?*) that the 'time is not distant when Ahasverus, the eternal Jew, will start again on his restless wanderings, in degradation and poverty.' All in all, it might have been well for his persecutors to remember that possibly the Jews could get along better without the Germans than the Germans without the Jews."

In "Swastika, the Nazi Terror" (N.Y., Harrison Smith and Robert Haas, 1933) James Waterman Wise has brought together a quantity of useful material relating to the origin of German anti-Semitism, its intensive propagation and sudden outburst under Hitlerism. The book was apparently prepared in haste to meet the shortage of material in the emergency which arose in the spring of the year, and the author therefore had to draw copiously upon the current literature of the day. He, however, sought the most authentic sources and increased the value of his compilation by enlightening comment on the origin and development of the Nazi movement. While some of these interpretations leave room for differences of opinion the general

(Continued on page 350)

A Century of Chicago Jewry

By BERNARD POSTAL



HEN the Russian Jews, fleeing the pogroms of 1881-1882, arrived in Chicago, they found a community of 10,000 Jews in a total population of 500,000, with the Jews spreading over wide areas of the city. Although only 2,000 Russian Jews came to Chicago in 1881-1882, the entire Jewish community, under the direction of the United Hebrew Relief Society, organized to help these impoverished and panic-stricken people who had neither friends nor kinsmen in Chicago, and who in a very real sense were as much pioneers as the German Jews had been two generations before. A Russian Refugee Aid Committee was organized with Rabbi Herman Eliasoff of Temple Beth-El as superintendent. Families were separated in groups of ten, each group being installed in a temporary home with one family at the head. Many heads of families found work in the establishments of the German and Polish Jews, particularly those engaged in the manufacture of clothing. Since few of these immigrants had a trade and even fewer accepted the aid of the newly-formed Jewish Agriculturists Society, most of them turned to peddling and unskilled labor. Poverty impelled them to live where rents were cheapest. They found such a neighborhood west of the Chicago River and south of Harrison Street in the vicinity of the light manufacturing zone. Thus the ghetto was born.

Meanwhile the older-established Jews were holding aloof from the Russians and in the many philanthropic enterprises undertaken in their behalf the latter were given no voice. The Russian Jews could not understand the formal and impersonal charity dispensed by the Germans who raised funds by balls and parties at the aristocratic clubs. As a result of this cleavage the Russian Jews evolved a separate community life with many new but small congregations, cheders, lodges, relief societies and landsmanschaften. As the number of refugees continued to increase and the economic status of the first Russian arrivals improved, literary societies and mutual aid organi-

PART TWO

izations came into being in which the members of the Russian group took the lead. In 1887 Leon Zolotkoff established the *Jewish Courier*, the first successful Yiddish paper in Chicago. This organ, first a weekly, but soon a daily, exercised great influence in welding the Orthodox Yiddish-speaking group together and in stimulating their communal life.

This increased Jewish population made necessary new types of Jewish organizations. Among the principal agencies established during this period were the Chicago Woman's Aid, the Home for Jewish Orphans, the Jewish Manual Training School, the Bureau of Personal Service, the Home for Jewish Working Girls, the Hebrew Employment Bureau, the Home for Aged Hebrews, the Michael Reese Dispensary, and the Woman's Loan Association. This tremendous communal activity reached a climax in 1900 with the creation of the Associated Jewish Charities, an outgrowth of the United Hebrew Relief Society, which united the relief-giving agencies of the Reform groups. The increasing Jewish institutions on the West Side organized on Orthodox lines within the ghetto were not included within the Associated Charities, although the bulk of its activities were in behalf of the ghetto Jews.

Simultaneously, the Jews on the South and North sides were concentrating on merging their interests with those of the city at large. They could do this because many of them had reached considerable affluence. The members of the Standard Club had been generous contributors to the fund raised for the newly-founded University of Chicago of which Eli Felsenfeld was one of the first trustees. In Dr. Hirsch, then the highest paid rabbi in America, they had not only the chief spokesman for the Jewish community, but a dynamic personality of tremendous influence. He was the editor and founder of the *Reform Advocate*, president of the Library Commission, presidential elector in 1896 and professor of philosophy at the new university.

Other Jews, for the most part of the Reform group, were coming to be

recognized leaders in the civic, cultural, educational and political life of Chicago. George Schneider, Henry Greenebaum and Julius Rosenthal were the moving spirits in the creation of the Chicago public library system. Dankmar Adler was one of the city's chief architects and the designer of most of its important buildings. Henry Foreman was leading the fight for parks, playgrounds and boulevards, and Sigmund Zeisler, Lessing Rosenthal, and Adolph Moser were outstanding members of the Chicago bar. Among the distinguished educators and scientists of this period were Miriam del Banco, Louis Block, a pioneer in the junior high school movement, and Ernst Freund, Isaac Hourwich, Felix Lengfeld, Julius Steiglitz and Albert Michelson, professors of law, economy, chemistry and physics respectively at the University of Chicago. In politics, too, the Jews came rapidly to the fore with Adolf Kraus for many years president of B'nai B'rith, serving as president of the board of education and corporation counsel; Julius Goldzir elected to Congress; Julian W. Mack to the circuit court bench; Adolph Sabath to the municipal court bench, and Samuel Alschuler the Democratic nominee for governor of Illinois in 1900.

The participation of the Jews in the Chicago World's Fair of 1893 gave further evidence of the remarkable growth of the community. Dr. Hirsch was one of the predominant personalities at the World's Parliament of Religions. Abraham Gottlieb, president of Zion Congregation, was chief engineer of the Fair's construction department. Benjamin Bierfeld helped to finance the Fair. Sadie American, the first secretary of the Council of Jewish Women, was one of the women leaders of the Fair.

In the closing years of the last century Chicago Jewry continued its expansion. The steady stream of Russian immigrants strengthened the West Side community, while the older Jewish settlers pressed further South as the overflow from the ghetto drifted into their beaten path. By this time, the ghetto, centering around Maxwell and Jefferson Streets, had assumed its familiar atmosphere of



The Standard Club



Jewish Peoples' Institute



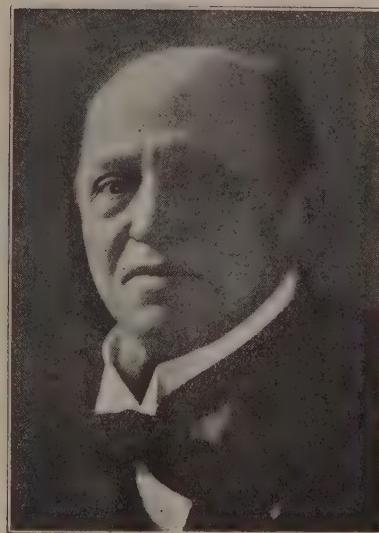
Alfred Foreman



Max Epstein



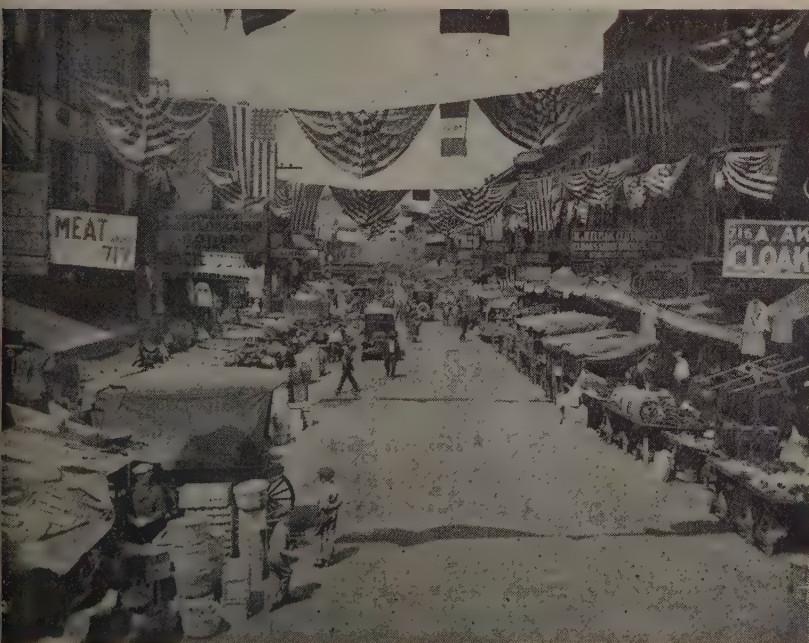
Hannah Solomon



Adolf Kraus



Above, Albert Michelson. Below, James Becker.



Maxwell Street, center of the Chicago ghetto.



Julius Rosenwald

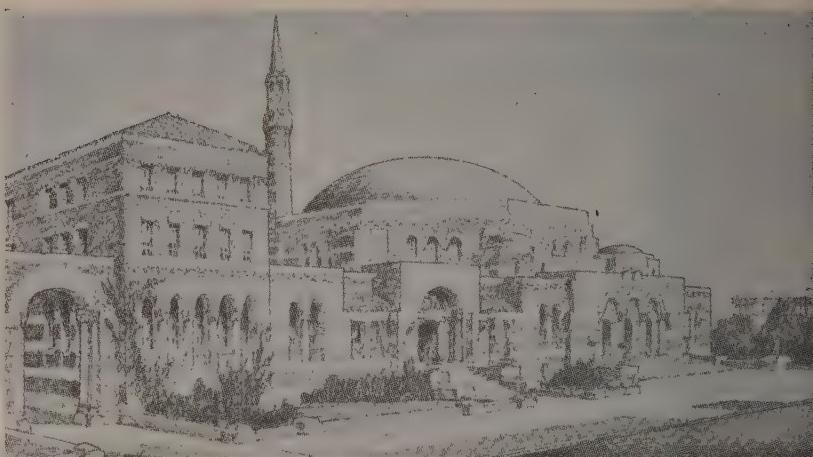
A few well-known persons
and places in the Jewish
Chicago of today.



Albert D. Lasker Judge J. W. Mack

tenement houses, street markets, basement sweat shops and Christian missions. The more intellectual members of the community, realizing the need for a Jewish settlement house, established the Maxwell Street Settlement, and later the Self-Education Club.

Until the Kishinev pogroms again galvanized the community into unified action, Chicago Jewry maintained its lines of demarcation and the separation between the various groups became more fixed and clearly defined. Although the World's Fair did nothing to bridge this gap it did give impetus to greater participation in national Jewish movements. Out of the Fair grew the National Council of Jewish Women founded by that great Chicago Jewess, Hannah Solomon. The cosmopolitan atmosphere created by the presence of Jews from all parts of the world gathered in Chicago led also to the establishment in Chicago of the first Zionist society in America. The leaders of this group, which called itself the Order of the Western Knights of Zion, were Leon Zolotoff, Bernard Hourwich and Max Shulman. Zion-



The vast Temple Isaiah Israel and Annex.

ist sentiment was also fostered among the Reform Jews by Rabbi Felsenthal. The Order of the Western Star was organized at this time in Chicago.

When the twentieth century opened, the Jews of Chicago numbered 75,000 in a total population of 1,600,000. The Russian Jews with 50,000 were far in the majority; the Germans came next with 20,000, and the Poles, Roumanians, and Hungarians made up the rest. The community consisted of fifty congregations, 39 charitable societies, sixty lodges, thirteen loan associations, eleven social clubs, four Zionist societies and a host of other educational and religious agencies.

So rapidly did Chicago Jewry grow after 1900 that it is difficult to trace its various developments. A number of salient facts, however, stand out in bold relief. The first of

these was the growing prosperity of a substantial number of Jews who became key men in the business, industrial, and banking worlds of the Windy City. This was the period which saw the emergence of the Foreman brothers, A. G. Becker, and the Greenebaum brothers as important bankers, the Mandels and Lehmanns as department store magnates, Julius Rosenwald and Albert Loeb as mercantile leaders, Nelson Morris and Leopold Bloom as factors in the packing industry, the Harts and Kuppenheimers in the clothing industry and many others. These men not only accumulated great wealth but devoted much of it to philanthropy and civic betterment. Led by the princely donor, Julius Rosenwald, these Jewish millionaires figured as the outstanding contributors to the city's educational and charitable enterprises. They literally poured millions into universities, museums, schools, homes for aged and orphans and many Jewish charitable institutions.

The first fifteen years of this century also saw further migrations on the part of Chicago Jews. The older Russian Jews, having become well



Temple Sinai, where Julius Rosenwald worshipped.



Adolph Sabath



Gen. Abel Davis

(Continued on page 337)



The WOMAN'S REVIEW

The Story of Women in America

IT is the story of leadership that is told in the book, "Angels and Amazons: A Hundred Years of American Women," written by Inez Haynes Irwin.

The readers of this column will perhaps be interested in learning that the National Council of Women of the United States, which sponsored the book in connection with the recent International Congress of Women at the "Century of Progress" Exposition at Chicago, makes the following acknowledgment to the editor of these columns:

"In presenting the inspiring story of the struggles and triumphs of the feminine vanguard who have blazed new trails for those who march in their footsteps, the National Council of Women of the United States acknowledges with sincere appreciation its indebtedness to Estelle M. Sternberger, its First Vice President, who suggested that this book be written."

Because the book is the story of leadership in the onward advance of American womanhood, it does not contain the list of women who have achieved eminence in various professions and fields of activity. It concerns itself with women "who have blazed new trails."

Though we are accustomed to seeing our Jewish women active in all movements for the advantage of womanhood and of society in general, we are somewhat startled and disappointed to learn that in the hundred years covered by this record, virtually only two Jewish women are to be numbered among the pioneering leaders. They are Ernestine L. Rose and Lillian D. Wald, the one in the field of woman's suffrage, and the other in the public health sphere.

There are other women who are accorded mention for the significant part they have played in advancing various causes, such as Rose Schneiderman, President of the Women's Trade Union League, who rose to leadership from a worker in the

ranks of a cap-makers' union; Anita Pollitzer, for her activities with the National Women's Party, which sought complete equality for woman in every legal right, and not merely in the matter of suffrage and the right to hold office; and Dr. Rachelle S. Yarros, for her services in the field of social hygiene. The author might well have added Maud Nathan, one of the founders of the Consumers' League.

It is the character of Ernestine L. Rose, comparatively unknown to the Jewish public, that invites special attention. She was the first woman to appear before a legislative body in the United States in the interest of woman's rights. That significant event occurred almost one hundred years ago, in 1836, when she addressed the Michigan legislature, pleading for the enfranchisement of women. The book, "Angels and Amazons," has but one additional reference to her, as one "who being a refugee Polish Jewess and therefore a 'queer foreigner,' often gained the hearing denied to native women."

It is in the biography of Susan B. Anthony, by Rheta Childe Dorr, that we are able to glean additional glimpses into the life of Ernestine L. Rose, inclusive of a photograph. She was known as "The Queen of the Platform." The biography of Susan B. Anthony informs us:

"She was a Polish Jewess, daughter of a rabbi, and in her childhood had been a pattern of piety. But Ernestine was one of those accidents which happen in the best regulated families, a girl child with a better mentality than that of any male member, even her father, the rabbi. By the time she reached her early womanhood, her mind and her sensibilities had revolted against the daily prayer of the men: 'I thank thee Lord that thou hast not created me a woman,' and she utterly refused to offer the orthodox prayer of the women: 'I thank thee Lord that thou hast created me according to thy will.' From this revolt it was a step to

renouncing not only the Judaism of her fathers but all theological dogma. Obliged to leave Poland she fled to England where she married a British abolitionist, and with him she went to America, at once and fervently embracing woman's rights—she drew crowds wherever she appeared. Ernestine was audacious beyond most Americans of the period in publicly admitting that she was an agnostic and infidel—Susan found her a fascinating type."

In the Capitol at Washington, D. C., is a portrait monument of Elizabeth Cady Stanton, Susan B. Anthony and Lucretia Mott. In justice to the first woman to address a State Legislature, and in justice to her close association with Susan B. Anthony, with whom she stood alone in touring the country in the early years of the suffrage struggle, that monument should have included a fourth figure, that of the Polish Jewess, Ernestine L. Rose. Some day, the Jewish women of this land may deem her worthy of an act of honor on their part, more adequate than the mere listing of her name on a tablet with many others, which was set up during the past year in Washington, D. C.

"Angels and Amazons" tells us that Hannah Adams, a non-Jewess of Boston, who, in 1812, wrote a two-volume "History of the Jews," from the destruction of Jerusalem to the nineteenth century, was pointed out as a curiosity, even to the children, for having written that work. Recognition is also taken of the contribution of Hannah G. Solomon in founding the first national organization for Jewish women, the National Council of Jewish Women.

The development and accomplishments of our several national Jewish women's organizations are presented in this important volume. The complete story that "Angels and Amazons" offers about the work of all women, inclusive of Jewish women, in organizing the forces of American womanhood, should be widely known.

ESTELLE M. STERNBERGER.

THE situation of the Jews in Germany grows steadily worse. Confiscations of property, beatings, torture, deprivation of work, and many kinds of discriminatory decrees follow each other day by day in a monotonous procession through the press reports.

While it is difficult to see what privileges the Jews of today enjoy as citizens of the Reich, even that citizenship is now to be taken from them in a new law which may be passed by the time this story is printed. The details of this proposed law have not been revealed, but it has been announced that it will affect Jews only, and will relegate them to the status of strangers without rights of citizenship.

Eastern European Jews in Germany have already been subjected to such a law. Citizenship has been withdrawn from all "undesirables" naturalized during the last fifteen years, and their property confiscated. Actually, only the Jews are affected by this cruel decree. Since most of them are from Roumania, Poland, or Russia, and will not again be accepted by their former countries, they are consequently "stateless."

The streets of Berlin are often so littered with poisonous anti-Semitic pogrom leaflets as to resemble New York's Broadway after a civic celebration.

Sixteen more Jewish university professors and dozens of Jews holding other positions have been dismissed in Hamburg. Included among the professors was the famous Ernst Cassirer, known to students of philosophy for his studies of Kant.

Bloody maltreatment of Jews in German concentration camps has been unimpeachably confirmed by a non-Jew named Desider Rakacs, a German newspaperman who fled to Vienna after having been confined in the Siegburg concentration camp in Prussia.

For a week the Jewish Telegraphic Agency in Germany was silenced by the government until George S. Messersmith, American consul general, intervened.

"So long as Hitler is in power, I cannot see how anyone can hope that the Jews will be treated better than



Prof. Cassirer

A CROSS-SECTION

(Compiled with the aid of)

they are now," declared Dr. Alice Hamilton of the Harvard medical faculty upon her return from Germany recently.

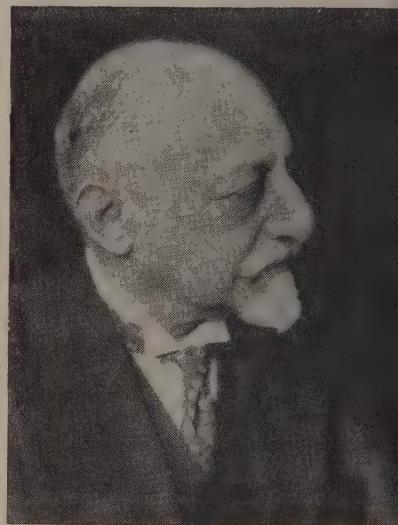
Moving pictures in which Jewish actors or actresses take part have been banned in Germany.

In spite of Germany's recent promise that Jews would be permitted to participate in the 1936 Olympic Games to be held in Berlin, a Nazi newspaper has come out with the statement that "there is no place for Jews in German sports."

Non-Jewish physicians throughout Germany will be punished, under a new decree, if they have any association whatsoever with Jewish physicians.

Newspapers in many communities in Germany repeatedly advise all Jews to leave the country or commit suicide. No Jew may leave, of course, with any considerable amount of property.

Although the British press has from the beginning excoriated the Nazis and sympathized with the Jews in Germany, several large London dailies recently published articles praising Hitler and the Nazi government. These papers include Lord



Sir Robert Mond

Beaverbrook's *Sunday Express*, Lord Rothermere's *Daily Mail*, and the *Sunday Referee*, and the *Sunday Chronicle*.

Sir Robert Mond, British industrialist and brother of the late Lord Melchett, has been named chairman of the executive committee of the World Jewish Economic Federation.



Thirty thousand London Jews marching to a meeting of protest against German anti-Semitism.

F JEWISH LIFE

The Jewish Telegraphic Agency

which met recently in Amsterdam to consider a boycott against German goods. Another such conference will be held in London in October.

One of the most horrible Nazi practices now is to arrest all Jews whose relatives abroad are discovered to be spreading "atrocity reports." Many families have suffered unprintable tortures as a result.

Philip Zuckerman, an American citizen visiting Germany recently, was set upon by Nazis and seriously beaten. He is now in a hospital in Marienbad.

On the later disproved charge that Jews of Nuremberg were plotting against Nazi authorities, 300 were arrested and detained for a week, after being publicly humiliated.

According to a London newspaper, sixteen Jews in the infamous Dachau concentration camp in Bavaria have been murdered in cold blood.

The Joint Distribution Campaign for \$2,000,000 for the relief of German Jewry has passed the million-dollar mark, according to Rabbi Jonah B. Wise, chairman.

B'NAI B'RITH leaders in Austria and Czechoslovakia have issued a plea to their brethren in America who contemplate touring Europe to spend some time in the resorts of their respective countries. The situation in western Austria is especially acute, since the German tourists, upon whom trade depended in the past, are boycotting the resorts there. "It is therefore in the interest of the Jews that the Austrian resorts be visited by tourists of other nations," writes an Austrian B'nai B'rith leader. In Czechoslovakia, the city of Prague, rich in age-old Jewish associations, has been especially recommended for American travelers.

In London the most recent protest movement against Nazi anti-Jewish acts was a gigantic parade of 30,000 people.

The pother over Hitler's alleged Jewish ancestry is dying down. To

date no proof has been advanced that Hitler has any Jewish blood in him.

Declaring that at least 20,000 Jewish children in Germany are being poisoned in body and soul by Hitlerism, Leo Simon, well-known Paris philanthropist, urged American Jewry to find ways and means of having these children admitted to the United States.

One of the most drastic acts of the German government was the recent decree ordering the practical confiscation of all Jewish relief funds by the authorities.

THE irrepressible Francois Coty, French perfume manufacturer, whose libels against the Jews caused a French court to fine him a few months ago, has now hatched an amazing new libel. He claims that President Roosevelt has "abdicated" in favor of Bernard Baruch, and that no less an organization than B'nai B'rith engineered this coup d'état, as part of the Order's attempt to "dominate the world."

THE World Zionist Organization will convene in Prague, August 25, with more than 279 delegates in attendance. Of these, only 29 will be from the United States, as compared with 126 from Poland and Galicia, and 49 from Palestine.

MORE than 500 people at a mass meeting in Denver recently condemned Hitlerism in a resolution unanimously adopted. The meeting was held by the International League for Human Freedom, and only 10 per cent of those present were Jews. Rev. Raymond V. Holwell is chairman of the Western Division of the League.

THE murderers of Dr. Chaim Arlosoroff, 35-year-old member of the Palestine Executive of the Jewish Agency, are still at large. Dr. Arlosoroff was shot by two unknown assailants June 16 as he was walking with his wife near the Moslem cemetery in Tel Aviv. The Jewish Telegraphic Agency called his death "an irreparable loss to the movement to establish a Jewish national home in Palestine and the greatest tragedy that has befallen this country since the Arab-Jewish disturbances in 1929."



Typical homes in the Sunrise Cooperative Farm Community, near Chesaning, Mich. This is the closest approach to Soviet community life yet attempted in this country. Twenty Jewish families, almost all from New York, are the nucleus; the goal is 200 families. Each family pays \$500 to become a member of the Colony, which embraces 10,000 acres known as the Prairie Farms.

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

CONFESSON OF A PENITENT

Editors, B'nai B'rith Magazine:

I am ashamed to admit that, in spite of the fact that the B'NAI B'RITH MAGAZINE has been coming to my office for many years, it has usually been tossed into the waste basket without the wrapper being removed.

As a matter of fact, at one time I instructed my local lodge to retain my membership, but not to mail me the MAGAZINE any more.

But I happened to read the April, 1933, issue, and found so many wonderful articles in it that I am now requesting you to mail the MAGAZINE to my home address, where I shall monthly look forward with eagerness to its arrival.

St. Louis. SAM E. GRODSKY.

* * *

THE ENDURANCE OF JUDAISM

Editors, B'nai B'rith Magazine:

Your March issue contained two versions of the subject "Is Judaism Doomed in Soviet Russia?" The affirmative was given by Pierre Van Paassen and the negative by Norman Bentwich. Both writers reached their conclusions by direct contact in Russia with Jews of the various types. Both found the same conditions, namely, that the young Jews are enthused over the new life, the freedom, and the beginning of a co-operative spirit among the many nations and classes of the new republic.

Also, both writers agree that the Jewish youth is cutting away from the old moorings—the traditional teachings of Judaism—opposing religious instruction altogether, and in fact are anxious to be absorbed into the technical material scheme of Socialism with its soul of economic, political, and class freedom. This new soul has been made the central life—almost the religion—of Soviet Russia.

However, the versions differ. Bentwich holds that through all this ascent to the final goal, Judaism will somehow remain a cohesive unit in that future commonwealth. Van Paassen contends that it will be eradicated.

Both versions are correct considering the viewpoint each writer takes. Van Paassen thinks of nothing but the forms and traditions of Judaism, and concludes correctly that these will disappear. Bentwich visions beyond and recognizes that Judaism has an inner soul, built on these traditional teachings, with forms and prayers as substructures, essential for building this soul, but even if these should be removed and replaced by more modern ones to suit the new conditions, this inner soul will blaze forth even more brightly after their removal.

To illustrate this, let me speak of gold. Gold is a pure, enduring, and rare element. It is used chiefly as a standard medium of exchange in commerce. "Gold will buy everything" expresses its all-powerful value, and thus it has remained through the cen-

turies and thus it will continue for some time. But the time will come when gold will lose this form of value. But when gold will finally have been dethroned as Mammon, the god of wealth, it will still be the pure, enduring, rare, and beautiful element. It will still be used for ornate jewelry; artists will delight in shaping it into objects of beauty; dentists and surgeons will find its purity still useful for inlays and replacements for internal human parts. In other words, gold will retain its elementary value as planned in the scheme of creation and remain a rare quality. And so will Judaism.

Denver, Colo. ALFRED BEM.

* * *

A LETTER FROM AFRICA

Editors, B'nai B'rith Magazine:

It was Mr. Theodore Lewis who first made the B'NAI B'RITH MAGAZINE known to me, and I am very thankful to him for it. My friends and I did not know what was happening to our brothers in Europe and elsewhere. The MAGAZINE helped us very much and you may be sure that we are very happy to read it every month.

There are many Jews here; they come from every part of the world. We have a club of Jewish women, and a very nice synagogue.

Elizabethville. AL NAIN.

* * *

FROM A SUBSCRIBER

Editors, B'nai B'rith Magazine:

Enclosed please find money for an additional year's subscription to the B'nai B'rith Magazine. I would not be without it, as I think it is a wonderful publication. If I were a good writer I would surely write for it. Please see that I do not miss next month's issue.

MRS. M. STERNFIELD.

Kalamazoo, Mich.

* * *

MAGAZINE A BENEFIT TO ALL

Editors, B'nai B'rith Magazine:

Your Magazine is wonderful. I wish every Jewish home in the country would receive a copy every month and read it, as it would be a benefit to them and their children and the Jews at large.

Williamson, W. Va. DAVID BROWN.

* * *

BACCALAUREATE SPEAKERS

Editors, B'nai B'rith Magazine:

In the July issue of the B'nai B'rith Magazine an item stated that Rabbi Samuel Gup of Temple Israel Columbus, Ohio, was the first rabbi to deliver the baccalaureate sermon in the history of Ohio State University. Rabbi Philipson of Cincinnati delivered the sermon in 1896, the year I graduated from O. S. U.

Columbus, O. DR. S. J. GOODMAN.

TWO SPLENDID SUGGESTIONS

Editors, B'nai B'rith Magazine:

B'nai B'rith must have a much larger membership if it is to carry on with the worthy tasks it has assumed and to be entitled to speak on behalf of the Jewish people of this country on all momentous occasions.

In approaching a prospect it is hard for most of us to tell him in the brief period of a few moments that may be at our disposal everything about B'nai B'rith. Moreover, many members have no complete knowledge themselves, and others have no ability to state the whys and wherefore of B'nai B'rith in concise and persuasive manner.

My first recommendation is, therefore, that ways and means be found to send the B'nai B'rith Magazine for a period of six months to prospects designated by B'nai B'rith members, without any obligation to the prospect. That these issues contain in addition to the general matter, a special page expounding the work and purpose of B'nai B'rith, prepared by those most closely connected with the work of our Order. After such period of cultivation the prospect would be much easier to approach, and, in fact, he may apply for membership himself.

My second recommendation, and the one which received unanimous approval by my lodge, was that, inasmuch as we find it difficult to carry on our worthy tasks due to the uncertainty of revenue from membership dues, we recommend to the laymen and especially to the lawyers that in drafting a will consideration be given to a clause leaving some money to B'nai B'rith. Surely a better cause could hardly be found, and even small amounts bequeathed if multiplied manyfold in course of time will assure uninterrupted service of B'nai B'rith to Jewry and humanity at large. Appropriate clauses could be drafted by the officers of the Constitution Grand Lodge and printed in the B'nai B'rith Magazine or made available in some other form.

Those who have no substantial assets other than life insurance could in a similar manner provide that a certain portion thereof be payable to the Order. Surely no better memorial is to be desired than making it possible for B'nai B'rith to carry on its good work.

NATHAN MERENBACH.

San Francisco, Cal.

* * *

NOT BY BREAD ALONE

Editors, B'nai B'rith Magazine:

"Man does not live by bread alone," says the Bible. You surely offer a full measure of spiritual food for so little price. Your Magazine is growing better and better every year in every way. Thanks for the pleasure.

J. J. NATHAN.

San Francisco, Cal.

A Century of Chicago Jewry

(Continued from page 332)

to-do and Americanized, moved from the West Side to the North Side and Lawndale, with the latter section becoming Chicago's equivalent of the Bronx in New York. In the course of this migration many of them became less Orthodox. They were replaced on the West Side by the refugees from the Kishinev pogroms of 1905, an event which again led the community to unite in protest and for relief. The scenes of 1881-1882 were re-enacted with the important differences that this time the Russian Jews took the initiative and the community was better organized to absorb the newcomers.

These were also years of further organization and consolidation of communal effort. The famous Jewish People's Institute, the new Sinai Temple and social center, more hospitals, the first Orthodox homes for aged and orphans, and an Orthodox hospital were built in the early 1900s. The Yiddish and Anglo-Jewish press also grew in influence. When Rabbi Jacob Wilowski became the spiritual head of Orthodox Jewry in 1903 he made a notable effort to unite all Orthodox congregations into a kehillah but his efforts came to naught and he resigned in less than a year. In the general life of the city, too, the Jews continued to progress. Lessing Rosenthal led the fight for civil service reform, Dr. Theodore Sachs pioneered in tuberculosis prevention, Walter Unger founded the Chicago Symphony Orchestra, Fanny Bloomfield Zeisler encouraged musical education, Albert Michelson won the Nobel prize, Julian Mack was promoted to the federal court bench, Hugo Pam was elected judge of the superior court and Martin Emerich and Adolph Sabath to Congress.

The outbreak of the World War found Chicago Jewry a prosperous and growing community but still sharply divided into Orthodox and Reform camps, each with its own highly organized communal life and institutions. It was held together despite this schism only because the Jewish community was treated as a community by the world at large. Events since 1914 operated to break down this barrier and to bring the two factions closer to real unity.

At the very outset of the War it became evident that American Jewry would have to bear the brunt of assistance for its brethren in the warring sections of Europe. The tre-

mendous fund-raising campaigns set on foot for the relief of East European Jewry were a major contributing factor in unifying the two elements of the Chicago Jewish community. In these campaigns Chicago was second only to New York in the generosity of its contributions, but as an individual giver Julius Rosenwald had no peer. His gift of \$1,000,000 in 1918 stirred American Jewry as it had never been stirred before and stimulated wide and unprecedented giving among other Jews. The issuance of the Balfour Declaration in 1917 was also instrumental in further welding Chicago Jewry. Zionist sentiment in Chicago had been largely limited to the East European Jews but the promulgation of the Balfour Declaration won over many wealthy and influential Reform Jews to the movement. Working together for the relief of Jewry in Eastern Europe and for the rebuilding of Palestine led the two factions in Chicago to a belated appreciation of each other and an understanding of the value of co-operation in local communal affairs. The good-will thus engendered brought its first concrete result in 1923 with the establishment of the Jewish Charities, a merger of the Reform and Orthodox philanthropic agencies. Julius Rosenwald, as honorary president of both groups, was the prime mover in this merger.

This centralization of fund-raising activities and communal institutions brought about a degree of unity which eclipsed the solidarity of any other Jewish community in a large American city. It also inspired the Orthodox groups to effect the establishment of a Kehillah to supervise education and kashruth. The attacks of Henry Ford and the emergence of the Ku Klux Klan were outside stimuli that forced greater unity and heightened the social consciousness of Chicago Jews to such an extent that the revival of interest in Jewish education, as manifested by the building of numerous Hebrew schools of the modern type, obtained support from all elements of the community. The repeated drives for relief, Palestine, and various local and domestic projects, emphasized this new found unity.

A further factor in unification was the breaking down of the ghetto walls resulting from the virtual stoppage of immigration. The ghetto, lacking immigrants, was slowly transformed into a non-Jewish area while new Jewish frontiers were established on the outskirts of the city.

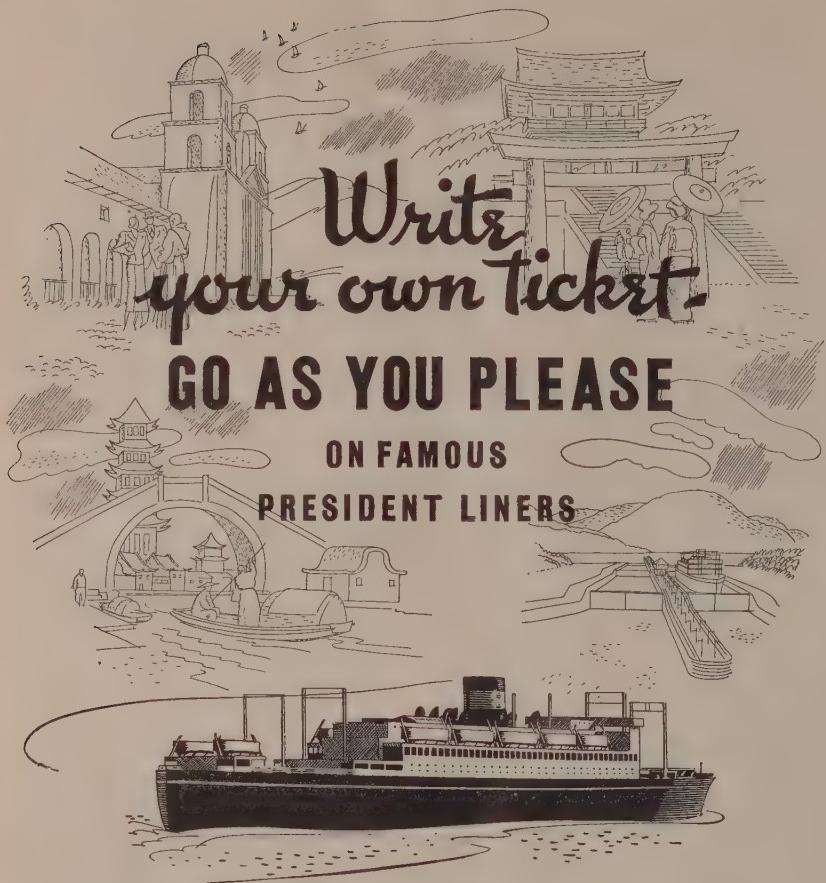
To meet this shift in population the Jewish People's Institute built a new \$1,000,000 branch on the North-west side. Its old building and that of the Michael Reese Dispensary were now in the heart of the Italian district. Equally important was the lessened Orthodoxy of many Russian Jews who had grown in wealth and found admittance into Reform temples and the aristocratic German-Jewish clubs. This additional wedge made possible even greater unity.

While all this was in progress the stock and real estate markets were making many Jews millionaires almost overnight. Emulating the inspiring example of Julius Rosenwald, these new millionaires, as well as those who had been wealthy before, devoted an increasing portion of their incomes to Jewish and general philanthropies. A veritable orgy of building of new Jewish structures began together with an unprecedented wave of Jewish giving for all causes. In less than a decade nearly \$10,000,000 was poured into new synagogues, schools, homes, clubs and community centers. Practically every congregation in Chicago experienced a building campaign. Men like Albert Lasker, Max Adler, Albert Kuppenheimer, the Balaban brothers, Max Epstein and Max Hart, who had made millions, gave millions lavishly not only for Jewish buildings but for planetariums, museums, medical foundations and education. Topping all of them in munificence was Julius Rosenwald who established the \$40,000,000 Rosenwald Foundation, the \$3,000,000 Industrial Museum, gave \$5,000,000 for Jewish colonization in Russia and other millions for Negro welfare and local Jewish charities.

Jewish education was one of the principal beneficiaries of this Jewish largesse. In 1921 Chicago's Orthodox Jewry created the Hebrew Theological Seminary, an Orthodox rabbinical seminary. Under the brilliant direction of Philip L. Seman the Jewish People's Institute became one of the leading institutions of its kind. In 1927 the College of Jewish Studies, an outgrowth of the Chicago Jewish Education Commission, headed by Alexander Dushkin, became affiliated with the University of Chicago. Three years later the Orthodox kehillah established the Vaad Ha-Chinuch to introduce a common curriculum among the scores of Orthodox Talmud Torahs.

Simultaneously, there was a great increase in the number of Jews hold-

(Continued on page 350)



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Fugitives

(Continued from page 324)

where there are no fugitives, as I see them . . . A man of at least fifty. Tall and stout and with an air of authority which has been inwardly broken. But he tries to cling to it and turns with small smothered groans from side to side. He was, until four months ago, a highly esteemed conductor and composer of vast choral works, of specifically German choral works. There was, of course, little or no difference between himself and his work. The man and the work were one. He had almost forgotten that he was a Jew. He mutters; he groans; he plays with a photographic apparatus, once the employment of his leisure hours; he says he can make pictures very cheap. This is an extraordinary German apparatus. His eyes are both vague and intolerably wounded . . .

A young psychiatrist, obviously both brilliant and humane. A typical Jew, although he does not know it. He was assistant director of a municipal clinic in Berlin. He was not discharged at once. But so many of his friends and associates disappeared in concentration camps and in Nazi barracks and one knew with such certainty that several of them had been beaten to death, that he and his wife, a violinist, and their child, fled to an eastern city. One didn't know when the blow would fall. He was lured back to Berlin by a telephone call. But on their way from the station to their flat, a friend, pretending not to know them, brushed past them whispering: "Don't go home." Nazi storm-troopers were lying in wait with black-jacks and rubber canes. Again the little family fled and succeeded in boarding a Baltic steamer. Now they are here and have enough for one month's rent of their room and the relief committee gives fifty francs every ten days . . .

A manufacturer. Very elegant. Very German. He knows that they are going to destroy his business. He's hard-headed enough to indulge in no vain hope. He is marked for ruin. But they won't let him sell his business and his plant either. He would sell for one-half, for one-third, of its value. But even if he could that, he wouldn't be permitted to take his capital out of Germany. He is in the trap. They will drain him. In a year, in six months, he will be reduced to poverty. He pleads with us to find a place for his pretty young daughter in a girls' agricultural

school in Palestine. He knows he is condemned. He wants to save his child . . .

A lawyer of sixty with an important international practice. He has been obliged to tell his foreign clients that he can no longer represent them. Even if he could still represent them, they would lose their cases. No Nazi judge will rule in favor of a litigant suspected, however faintly, of having consulted a Jewish attorney.

The editor-in-chief of a well-known publishing firm. The head of the firm is a Jew. Gentiles have money in the firm and do not understand the business. Hence the owner remains in charge for the present. But he must subject his business to the process known as *Gleichschaltung*, co-ordination with the principles of a Nationalist-Socialist State. Hence he must discharge all his Jewish employes. If their contracts call for further salary payments, he must make these out of his private means. He dare not permit them to work. Jews must not be permitted to work. That is the meaning of the "cold pogrom." The editor-in-chief is, needless to say, a man of the very highest purely German culture, a Germanist who studied under Gundolf, a musician, a man of taste. He proposes this scheme and that. He is not yet reduced to penury. He still seems to plan; he still affects to hope. But he knows and I know that all these plans and hopes are idle gestures. Because he has been cast out of the only house of life he had into limbo, into nothingness, into gradual extinction . . .

I could go on and on and on. And yet the fugitives are not the most unfortunate. Their faces have not been beaten into a pulp. They are not shut up in small German towns, afraid of going out into the streets for fear of blows and insults, their shops boycotted, their livelihood gone, gradually crushed—unless they are Zionists or orthodox and thus have a principle of resistance and pride within—into spiritual as well as into economic beggary. That is what is happening. That will happen more and more. Unless the Jewries of the world see to it that gradually there can be Jewish mass-emigration from Germany, we shall be faced with the spectacle of a great community of our brethren, the other day the most cultivated, the most sensitive and not the poorest in the world, reduced to a mass of pariahs, of untouchables, cleaning the ordure, sweeping the slums, working the lead-mines of the



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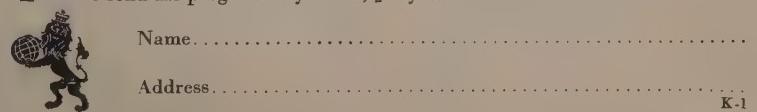
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Reich. For the psychical structure of Nazi anti-Semitism must not for a moment be forgotten: these contemporary Germans are so obsessed by a sense of inferiority and a frantic terror of the Jew's superiority, fancied or real, that their diseased condition requires, for the re-establishment of their own self-esteem, the ruin and degradation of the Jew.

But it is only fair to add that the Jewries of the world are powerless to lead the way toward a mass-emigration from Germany until a cry goes up from German Jewry such as we have not yet heard. The German Jews are too lost to themselves and to their people to utter that cry today. But I believe with all my heart that they will utter it on some not too distant tomorrow. An hundred signs and tokens and messages come to me from Germany to the effect that the fateful hammer of misfortune and shame and misery is hammering those lost Germanized Jews into solidarity, into memory, into self-recollection, into repentance and return, into being Jews once more . . . It is unfathomably tragic that this thing had to happen to drive them back into the community of Israel. But if this were a sermon instead of a magazine article, I should say to my American fellow-Jews: let us make our return, achieve our *teshuvah* in the light of tolerance and freedom. It is easier, it is worthier. The teaching of our sages has assumed a new immediacy and a new meaning: the time to repent and to return is today.

Why Jews Are Persecuted

(Continued from page 325)

ple. In the second place, we do not persecute men because of their personal imperfections. If we started to do so there would be no end of terror and no group among us all would

be safe from outrage. In fact, I think these charges are largely rationalizations—inventions for the purpose of justifying the disgraceful treatment of this people.

THE fundamental fact is that Jews are persecuted, as all persecuted peoples are, primarily because they are different. People simply will not tolerate non-conformity, because it is considered a dangerous element in any community. Now Jews are the most distinctive of all people on the earth. And this separateness was accentuated by the treatment accorded them. It is not the character of the Jew but his difference which has made him objectionable to the Gentile. This difference might not have been so objectionable if it had only been associated with an admitted inferiority. But the Jew has never been willing to be inferior. In fact, he has shown evidence of superiority. The principal offense of the Jews in Germany today is their success in excelling their contemporaries in almost every walk of life. And when you add this fact of superiority, or at least equality, to difference, you have the whole story of the Jewish persecutions. But a great many special things are involved in this difference or added to it. First and foremost has always been religious intolerance.

THE Jews reject the deity of Jesus and for this they are supposed to be under the divine wrath. Thus far, the displeasure is also associated with Unitarians and other Christian heretics. The case of the Jew, however, is aggravated by the fact that he is held responsible for the death of the son of God. Apologists never tire of pointing to the wretched fate of this people as an evidence of the divine origin of Christianity, providence plainly indicating the rejection of the chosen race because it was guilty of deicide.

This particular reason for persecution is likely to be minimized among intelligent people today. The orthodox Christian conception of the Jew has broken down so completely under the influence of modern thought that it is only with difficulty that we can appreciate its natural and inevitable effects, namely, that of anti-Semitism, which is the logical result of orthodox Christianity. Little children are taught in the Sunday School that the Jews killed Christ, and they have their hearts stirred to animosity against their innocent Jewish play-

mates. It is rare that the Christian pulpit, in its frequently repeated and minute descriptions of the tragic fate of Jesus, has the fairness or insight to understand and expose the actual motives, political, economic, and otherwise which led to the crucifixion of Jesus.

It is this theological conception that causes all the trouble, otherwise we would be persecuting Greeks today because they put Socrates to death, massacring Italians because they martyred the great Giordano Bruno, and ostracizing Americans because our fathers killed John Brown. Just to the extent that Christians believe their doctrines, they must hate and persecute the Jew. Only to the extent that they reject or remain indifferent to their dogmas, can they be friendly to Israel. That is why you find no real anti-Semitism among Unitarians and others who have rejected the theological interpretation of Jesus and substituted for it the historical. And that is why the one country in the world today where the Jew is absolutely free from the age-old burden of persecution and prejudice is the one country where the orthodox Christian church has been wiped out by governmental decree.

Another particular cause for the persecution of the Jew is racial prejudice. We are told that he is clannish, that his interests are centered on his own people, that his loyalties are confined to Israel, that he will do anything for another Jew and take advantage of a Gentile, and chuckles at his superiority. There is a measure of truth in these charges, but this attitude can be explained, if not justified, by the treatment he has received.

But he is not really as clannish and self-centered as his enemies maintain. On the contrary, I doubt if any nation in antiquity had a larger and more general interest in the other nations of the earth than Israel, and if any people today is more easily moved to enthusiasm for humanity, or more active in every movement which can be described as humanitarian. My experience is that they have a larger passion for a nobler social order and for international peace than any other people. And this I think is largely due to the fact that the Jewish religion has always been free from the blight of other-worldliness.

STILL another particular cause for the persecution of the Jew is eco-

nomic friction, envy, and resentment. On the whole the Jew has been unusually successful in the business world, and this is resented by others. Years ago he was driven from the soil and forbidden to work at a trade, and forced to make money his tool and his weapon. Having all other avenues of life closed to him, is he to be censured for becoming adept in the one left open?

He has learned the conditions of financial success and adheres to them with unusual tenacity. He has played a large part in the organization of modern commerce and industry; and as a rule his hands are clean and his motives sound. It may be admitted that many Jews, who have succeeded in rising from grinding poverty to positions of affluence, have not yet learned how to use their wealth, and are fond of luxury, or even vulgar in their tastes. But it certainly is not for us in America to throw stones on that account. The one criticism that is most frequently made of Americans by our neighbors across the sea is that we know how to make money, but not how to use it.

BEFORE closing I should like in a brief and mild way to pay tribute to the contributions which the Jews have made and are making in the life of the world. They have played an important and honorable part in every phase of thought and activity in the past and in every movement characteristic of our modern world. They have made valuable contributions in every field of endeavor, in commerce and industry, in social and political life, in science and art, in ethics and religion.

Therefore in the name of justice and common humanity we protest against the persecution of the Jew. We can find no reason for the maltreatment of this people, and even though the Jew were ten times worse than his enemies claim, we still would insist that the treatment accorded him during the ages and today is entirely unjustifiable. We denounce as out of harmony with the principles that should govern human conduct every expression of religious intolerance, every manifestation of racial prejudice, and every form of economic envy and class hatred. In the name of outraged humanity we protest against the indignities heaped upon the Jewish people throughout the ages, and against the atrocious treatment accorded them today in Germany. In the name of those so-

cial ideals which should be dear to all, many of which were born in the minds of the prophets of Israel, we ask all men to hold ever before them the ideal of a universal brotherhood.

Thomas Mann Discusses Hitlerism

(Continued from page 326)

the world all the wealth and richness that is within his blood."

I curved the subject of our conversation from Palestine back to the German situation. Did Dr. Mann believe that the Nazis would be in power for an indefinite period—or was Hitler and his party doomed?

"I am not very optimistic," he answered. "I sincerely believe it will be many years before Germany returns to her former self. In the meanwhile we shall see much bitterness, much hate, and much waste. Whether Hitler remains in power a long while or not, is not quite so important. Probably he will be overthrown before long. But the principles for which he stands will continue to influence the masses for a long, long time. The poison has been too vigorously injected into the veins of the people—and it would require something of a miracle for them to free themselves overnight of its influence. We must reconcile ourselves to the truth. The history of Nazi Germany has only just begun."

And the German Jew—what of him?

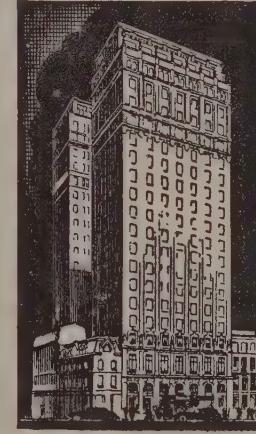
"What can one say about the German Jew? He has been and will continue to be the victim of hate and oppression. He is caught like a mouse in a trap. He cannot leave Germany, and he cannot remain there. It is one of the most tragic human spectacles that I have ever come into contact with."

In view of this tragic situation—I asked Dr. Mann—what should the attitude of the world be towards Germany? And, more specifically, what should the attitude of world Jewry be towards Germany?

"This is not an easy question to answer. Our behavior towards Germany requires so much tact and wisdom, that we can never know if we are behaving wisely—that is, not until it is too late. I certainly feel that protests are essential. Such gestures—as the one by Arturo Toscanini—are all-important in having the Nazis realize that they are acting stupidly. I certainly feel, too, that Germany should be treated by the rest of the world with utter aloofness and dis-

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dain. However, I cannot say that I am in sympathy with boycotts. Boycotts seem to me to be too vicious a step—and they defeat their own purpose. For one thing, we must never forget that only 52 per cent of the population voted for Hitler and his program; what with the suppression that took place before the election, it would be safe to say that almost 75 per cent of the population is against the Nazi regime. To make these innocent suffer together with the guilty is not only poor justice—it is also poor judgment. We can never attain the overthrow of the Nazi government by making the innocent majority suffer severely. Secondly, the boycott will make the German Jew suffer ten times more than he is at the present time. The hate of the Germans

(Continued on page 351)

THE PRINTED PAGE

PLATO, ISAIAH, AND PROF. HOCKING

The Spirit of World Politics, by William Ernest Hocking (Macmillan).

PROFESSOR HOCKING is concerned with the ethics of national politics. His elaborate, detailed, and always gracefully phrased studies of the Near East embodied in the present volume, where Palestine plays a large part, are material gathered both for the factual basis of his ethical theory and a tentative exposition of that theory. It is an old and long hunt—this chase for justice in politics—and the quarry remains unsnared.

It was many years ago that another professor of philosophy tried to capture a definition of justice that would cover the administration of merely a single city; and unless I am mistaken, for these professors become as elusive as the justice they seek to define, Plato concluded that a harmonious balance of interests, struck under the sign of the Idea of the Good, was the perfect ethics for a tiny republic. It remained, of course, and still remains to discover what is Good and when is harmony.

Still another ancient inquirer into the spirit of world politics, one who happened to cover the same ground as Professor Hocking, that is to say the Near East, came to a slightly different conclusion. Justice, said Isaiah, is righteousness and peace among the nations under the sign and reverence of God. In his quaint, antiquated way, this prophet-philosopher of oriental politics put his conclusions into symbols: a lion lying down with a lamb; swords beaten into plow-shares; every people under its own fig-tree. This, too, does not altogether help. For who shall beat the swords; and while we anticipate little trouble with the lamb, who will persuade the lion?

Now comes the professor-philosopher Hocking. He makes ready hash of his version of the ethical claims to Palestine on the part of political Zionism. He makes hash, too, of the British claims; but concedes, in the spirit of true fact-finding, that the British are there, and with guns and airplanes as well. He would make equal hash of the Arabs, I warrant; but they, too—he cannot help but observe—are there, and in numbers,



and with long years behind them and many offspring before them.

The implication is—that though Professor Hocking would disavow its brutality—that the Jews in Palestine must either get airplanes or beget population. This is unethical as it stands—airplanes being the prerogative of the British, and population of the Arabs; but how else persuade not symbolic but real lions to lie down?

Perhaps if we re-read Isaiah as a commentary to Professor Hocking, we can elude the dilemma by discovering that airplanes and birthrates are as ethical for Jews as for anyone else. Isaiah gives us the hint: every man under his own fig-tree. "And my people shall dwell in a peaceable habitation and in sure dwellings, and the work of righteousness shall be peace." (Is. 32: 17, 18).

Let us see how it works out. The Arabs and the British have an ethical claim to a sure dwelling, and they have the dwelling, too, in Arabia and Britain. The Jews likewise have an ethical claim to a home—but where is their home? With his attention centered on the Near East, Professor Hocking hardly observes the fact that as yet Israel nowhere has a sure dwelling. Is Poland sure, or is Germany a peaceable habitation? Israel's homelessness would seem to provide a plausible ethical claim to Palestine; and until this homelessness is banished, or it be ethically justified that Israel alone need have no roof-tree, the claim stands.

The neat part of this ethical theory is that it enables the Jews to increase their population in Palestine under the sanction of Isaiah; and the population once provided, it would doubtless secure, as in the case of the Arabs, the sanction of Professor Hocking. And everyone would be content, except Plato, with his elusive demand for harmony and the Idea of the Good.

MARVIN LOWENTHAL.

SHORT-CUT TO THE BIBLE

Literature of the Bible, by George Sprau (Macmillan).

THOUGH this substantial volume deals with the Christian's Bible, the first 291 pages discussing the Old Testament and the Apocrypha should interest intelligent Jewish readers who care to become familiar with the modern scholarly approach to Biblical literature. The volume is to be regarded as a successful attempt to popularize existing knowledge, however, rather than as an original contribution to Semitic scholarship. The author's own generalizations occur rarely; and are sometimes highly questionable, as when, for example, he tells us in the chapter on the Psalms that "the Hebrew mind seems not to have been susceptible in any high degree to exaltation through the influence of external nature." Here the author evidently has been misled by the fact that the Hebrew poet did not describe external nature in and for itself into supposing that he cared little for it. Really the Hebrew poet's constant use of natural objects as religious symbols increased rather than diminished his appreciation. Thus the mountains round about Jerusalem appeared more beautiful because they symbolized God's loving care for Israel (Ps. 125:2) and the cedars that waved in Lebanon were not less but more stately because they were "the cedars that He hath planted" (Ps. 104:16).

One notices now and then a curious reluctance on the part of the writer to accept without reserve the conclusions of modern scholarship with respect to the historicity of certain books, as when he cautiously admits that the apocryphal book of Judith may be "perhaps mostly fiction."

On the whole, however, the volume is a good piece of popularization, and as such should furnish a convenient and agreeable short-cut to a knowledge of Biblical literature.

EDWARD CHAUNCEY BALDWIN.

A GREAT JEWISH WOMAN

Once Upon a Time and Today, by Maud Nathan (Putnam's) \$2.50.

IT is refreshing in these days, so laden with problems, to have someone turn our thoughts back over the decades, to catch moments of real inspiration and unforgettable evidences of the value of serving mankind. Maud Nathan has chronicled facts that are valuable for one who seeks a more intimate glimpse of the life of Americans in the 19th century and particularly into the life of those Americans who were identified with the Jewish community.

The story is a fine testament of the ways and ideals of those who had tasted the doctrine of Judaism and had at the same time held to the idea that the world of action must be the world that is co-extensive with humanity.

The author of this autobiography met some of the most famous men and women, nationally and internationally, in her day. She met them not in a superficial social way, but rather because a common bond, arising out of a common public cause, had brought her into touch with them. She knew Elizabeth Cady Stanton and her daughter, Harriet Stanton Blatch, Julia Ward Howe, Susan B. Anthony, and others, because she was in accord with the ideals of these women on womanhood and civilization.

She knew Theodore Roosevelt, Dr. Henry van Dyke, Felix Adler, Woodrow Wilson, Israel Zangwill, and other famous men, because there were public causes that she shared with them. It was no social magnet that drew men and women to her, or her to them. The woman's suffrage cause, the organization of the Consumers League, civic reform and philanthropic activity were the forces that took her through the country and to various parts of the world, speaking the messages of these several causes. In referring to Woodrow Wilson, Maud Nathan tells of an incident which led to the nation's President taking a more favorable attitude on the subject of woman suffrage. She states that his secretary had quoted President Wilson as follows: "Tumult, that was a very fine speech Mrs. Maud Nathan made today. When I hear a woman talk so well in the public interest, it almost makes me believe in woman suffrage."

The opportunity of delivering a

message on Judaism before a Unitarian society and the privilege of speaking from the pulpit of Temple Beth El afforded her real thrills. She not only interpreted her faith of Judaism but also fought for it and her people.

On the subject of anti-Semitism, she declares: "Jewish people find themselves banned from certain neighborhoods, but I have yet to see the merchant refuse to sell his costliest wares to a patron because he is a Jew."

She has this message for the new woman of today: "The woman of today still carries the age-old responsibilities of wifehood, of motherhood, of homemaker. She has added to these the new responsibilities of breadwinner and of citizen. This new woman is still young. She is only just beginning to learn how to walk along the new paths, how to handle the new freedom. She has the encouragement, the sympathy, and the understanding that we of the pioneer class, who blazed the trail for her, lacked entirely. The young girl of today is such an entirely new creature that we have coined a new word to express her."

Maud Nathan is human, humorous, and soul-stirring in this priceless record of a cherished and widely acclaimed daughter of America.

ESTELLE M. STERNBERGER.

* * *

FIRST BIOGRAPHY OF SCHNITZLER

Arthur Schnitzler, by Sol Liptzin (Prentice-Hall), \$2.50.

WHEN I met Arthur Schnitzler for the last time, he told me about a gifted young American author to whom he had entrusted the task of writing the first biography on him in English. Dr. Sol Liptzin was the young man. Schnitzler deserved a eulogy far more eloquent and more comprehensive than this.

Dr. Liptzin is unforgivably sparing in his details of the author's life and personality. True, as Dr. Liptzin points out in the early pages of his book, Schnitzler was always reticent in giving material about his life, and yet I know of any number of monographs and essays which are much more informative about Schnitzler's past than Dr. Liptzin's book.

This, therefore, is not a biography in the strict sense of the word. It is, more accurately, a comprehensive study of Schnitzler's writings. Lipt-

zin points out the strains of loneliness and frustration and pain which vibrate in all of Schnitzler's works, and analyzes Schnitzler as eternal doubter and strict determinist, and discusses his mild irony, his approach to the many problems of life, his style and literary habits. One can commend the thoroughness and the scholarship which went into the analysis of Schnitzler's works, but in all frankness we must confess that Dr. Liptzin has not given us a new perspective on Schnitzler the artist.

DAVID EWEN.

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NEWS OF THE LODGES

District No. 6 Meets on "Jewish Day"



Jos. F. Grossman

Chicago, was elected president, succeeding Sam Beber, Omaha.

The German situation was discussed by President Cohen and other speakers, and the seriousness of the crisis in world Jewish affairs was the keynote of the convention's deliberations.

Secretary Otto G. Felton's report, in which he delivered a strong plea for increased membership, was followed by the report of Philip M. Klutznick, Omaha, director of membership, who pointed out that in spite of the trying times B'nai B'rith has weathered the storm in much better fashion than the majority of fraternal orders.

Julius M. Kahn spoke of the splendid work done by the Speakers' Bureau, of which he is chairman, while Fred Bernstein, who has been entrusted with the work of supervising the B'nai B'rith Hillel Foundations for District No. 6, pictured the continued necessity of maintaining such agencies on college campuses. Judge S. B. Schein, of Madison, Wis., and Ben Z. Glass, of Milwaukee, presented splendid reports on the Wider Scope and the A. Z. A., respectively. Ben Samuels of Chicago spoke in behalf of the National Jewish Hospital at Denver. Clear and inspiring addresses on the many activities of the Order were delivered by Dr. I. M. Rubinow, Secretary of B'nai B'rith, and by Richard E. Gutstadt, Director of Special Activities.

In addition to the address of President Cohen, another message which will not soon be forgotten was that of Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Founda-

THE address of President Alfred M. Cohen was one of the highlights at the 65th annual convention of District No. 6, held in Chicago, July 2, 3, 4. Delegates and guests numbered 600. Jos. F. Grossman, of

tions. He spoke on "The Challenge of the European Youth Movement to America."

Brother Beber was presented with a fitting gift as the District's token of appreciation for his labors as president.

Winnipeg Lodge was presented with a prize for obtaining the greatest number of members during the recent campaign.

Arthur Brin, Minneapolis, and I. B. Padway, Milwaukee, were elected first and second vice presidents, respectively, while Otto G. Felton, Chicago, and William Bensinger, East St. Louis, Ill., were re-elected to their respective posts of secretary and treasurer.

Rabbi Pekarsky Named Cornell Hillel Chief

RABBI MAURICE B. PEKARSKY has given up a Guggenheim Fellowship to become Director of the B'nai B'rith Hillel Foundation at Cornell University. He succeeds Rabbi Isidor B. Hoffman.

Rabbi Pekarsky, who will begin his new duties September 1, is a member of this year's graduating class of the Jewish Institute of Religion, New York. He is likewise a graduate of the University of Michigan, and is the first Hillel Director who, as a student, served actively in the Foundation and was a leader in its work. All the others were in college before the first Foundation was established at the University of Illinois, nearly ten years ago.

Rabbi Pekarsky was for several years the director of the Avukah Summer Camps. The Cornell Hillel Foundation, which was organized in 1928, serves a Jewish student body of nearly 700, drawn not only from New York but from all over the East.



District 4 Stresses "B'nai B'rith Work"



Monroe Friedman

of District No. 4, which met at Santa Cruz, Cal. The Women's Grand Lodge met simultaneously, and together more than 600 persons attended these conventions.

The situation of the Jews in Germany was discussed at great length, and resolutions were passed voicing appreciation to various U. S. Senators who had on the Senate floor expressed disapproval of Nazi anti-Semitism. A comprehensive but practical plan to circulate the anti-Hitler petitions of the Constitution Grand Lodge was adopted, and the convention requested the Order's officers to express to the Secretary of State at Washington their earnest desire that every effort be made to have the American government officially voice its disapproval of German anti-Semitism.

Conferences of local lodge presidents and local lodge secretaries were held under the respective leadership of Brother Aaron Riche, Los Angeles, and Brother Carl R. Riegelman, Oakland.

A Jack Findling Memorial Foundation was established to assist needy students registered at the California B'nai B'rith Hillel Foundation. Brother Findling, the late president of the District, died suddenly a few months ago.

A very important piece of legislation was the adoption of an amendment which limits the disbursements of subordinate lodge funds for purposes other than those directly connected with the Order to \$100 per year.

Judge I. M. Golden, of San Francisco, received an ovation when he

rose to deliver his Anti-Defamation report. For an hour and a half he told of the battle of our people in their efforts to live in peace and to worship in peace; of the persecution and iniquities of the middle ages and of the intolerance of today. He urged unity in American Israel; unity of action in an appeal to the opinion of the civilized world; the exertion of every influence and pressure to remedy existing frightful conditions; the wide circulation of the C. G. L. anti-Hitler petition; and the collection of \$100,000 for anti-Defamation work.

Great enthusiasm was manifested when, as the result of Brother Edgar C. Levey's report on the B'nai B'rith Hillel Foundations, Brother Joseph N. Lanson, Bakersfield, Cal., pledged \$500 to the California Foundation in memory of his late daughter who had been active there. General Committeeman and Mrs. Diamond pledged \$120 for the same purpose.

Monroe Friedman, Oakland attorney, was elected president of the District; Alex Weinstein, Los Angeles, first vice president; David Blumberg, Los Angeles, second vice president; Harry K. Wolff, San Francisco, treasurer, and Edward A. Zeisler, San Francisco, secretary.

District No. 4 Head Visits Centenarian

MONROE FRIEDMAN'S first official act as president of District No. 4 was to visit Alameda, Cal., to see Brother Nathan M. Jacobs, whose 106 years makes him undisputedly the oldest Ben B'rith in the world and

probably the oldest member of any fraternal organization. Brother Friedman was accompanied by Carl R. Riegelman, secretary of Oakland (Cal.) Lodge No. 252.

Brother Jacobs has been a member of David Lubin Lodge No. 37, Sacramento, since its organization in 1859.

Philip Cowen Honored on Eightieth Birthday



Philip Cowen

PHILIP COWEN, one of the "grand old men" of the Order, was honored with a reception by Manhattan-Washington Lodge No. 19, New York, recently, upon the occasion of his 80th birthday.

This beloved Jewish leader and author has been a member of B'nai B'rith for half a century and secretary of Manhattan-Washington Lodge for 25 years. Messages of congratulations were sent him by Governor Herbert H. Lehman and many other prominent people.

"I have just learned," Gov. Lehman wired, "that you are celebrating tonight the eightieth birthday of Philip Cowen. Mr. Cowen is an old friend of my family. He has been an outstanding citizen, always active in community problems, and has earned the high regard and affection of a wide circle of friends and admirers. I would appreciate it if you will convey to him my heartiest congratula-

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tions and best wishes for many more years of health, happiness, and continued service to the community."

Connected for many years with the Immigration Department, Brother Cowen's most exciting experience, as related in his recent book, "Memories of an American Jew," was when President Theodore Roosevelt sent him to Russia as an envoy.

In his honor, his lodge has organized an unemployment bureau for members.

Brother Cowen's civic and Jewish services as well as his literary achievements were praised by Charles Horowitz, second vice president of District No. 1; Dr. Nathan Stern, rabbi of the West End Synagogue, and Theodore Badman, past president of Manhattan-Washington Lodge.

Brother Cowen was one of the founders of the Y. M. H. A., of New York City, and is a former Supervisor of the City Record.

Samuel Lodge Organizes Anti-Defamation Group and Suggests Similar Work for Canadian Lodges

"IN order to properly and effectively deal with the increasing anti-Semitism in Canada and in our community" Samuel Lodge No. 668, Vancouver, B. C., has reorganized its former anti-defamation commission of three members and expanded it to ten. The new group will "undertake everything which concerns the good name of the Jewish people in our community."

Samuel Lodge has sent a letter outlining this work to all Canadian lodges, with the suggestion that similar commissions be organized throughout the Dominion.

"We feel," the letter states, "that the B'nai B'rith lodges in Canada

should take an active part in the Congresses which will be held in Winnipeg and in Montreal, in view of the undercurrent of Hitlerism in Canada and perhaps efforts could be made whereby a petition could be presented to the Dominion Government to amend the Criminal Code so as to make it an offense for any one who tends to create racial prejudice by acts or conduct. Another matter is legislation by the Dominion Government to amend the postal laws and regulations to prevent defamatory matter being circulated through the mails. Still another matter is an amendment to our immigration laws facilitating the admission of refugees from Germany into Canada."



Brother Jacobs and Brother Friedman

Philip M. Klutznick Resigns as Executive Secretary as Aleph Zadik Aleph Enters Its Tenth Year

A TESTIMONIAL banquet honoring Philip M. Klutznick, retiring executive secretary, featured the tenth annual convention of Aleph Zadik Aleph in Omaha. Four hundred delegates and visitors, representing 100 chapters, were present.



Philip M. Klutznick. For the past six years as executive secretary. During that time, A. Z. A. has grown from a few scattered chapters in the middle west to the present Order which counts chapters in every large Jewish community in the United States and Canada. At the banquet he was presented with a gold life-membership card and a gift as well as a bound volume of testimonial letters from American Jewish leaders.

Sam Beber was re-elected president of the Supreme Advisory Council, which met simultaneously with the international convention.

Nathan Straus Chapter No. 141, Los Angeles, was adjudged the Best All Around Chapter in the Junior Order, and Milwaukee Chapter No. 39 was awarded the "Ben Z. Glass Plaque" as the group which had done the most during the past year to cooperate with its B'nai B'rith lodge.

Harold Miller, Los Angeles, was elected Grand Aleph Godol for the coming year.

Among the principal speakers at the convention were William Wolfe, general chairman; Rabbi David A. Goldstein, president of Omaha Lodge; Roy Towl, Mayor of Omaha; Johnny Goodman, national open golf champion; Sam Beber; Mrs. L. Neveleff, president of the Women's Welfare Organization; William L. Holzman, president of the local Jewish Community Center; Judge Irvin-Stalmaster; Henry Monsky, member of the Executive Committee of the Order; Joseph Herbach, secretary of District No. 3; Phil Klutznick and Harry Wolf, of Omaha.

During the convention an international A. Z. A. Alumni Association was formed. Brother Klutznik was named chairman, with the following commission: Jacob Finkelstein, Lincoln, Neb., secretary; Julius Dubinsky, St. Louis; Isadore Wachtel, New York; Joseph Lyons, Winnipeg; I. Adriel Fried, San Francisco; Philip Botow, Chicago, and Lloyd Isaacson, Des Moines, Iowa.

The following were awarded prizes at the convention:

Alfred Borstein, Los Angeles Chapter No. 43, gold medal for international essay contest. Ernest Eisenberg, Milwaukee Chapter No. 39, second place honors.

Louis Shub, Braddock (Pa.) Chapter No. 58, gold medal, and Matthew Kleinman, Milwaukee Chapter No. 39, silver medal, for international Hebrew essay contest.

Alfred Klein, Salt Lake City Chapter No. 84, "Sam Beber award"—for

the individual who most closely approximates the ideal A. Z. A. member.

Ernest Eisenberg, Milwaukee, the "Harry H. Lapidus Award"—for the A. Z. A. member who does the finest communal work during the year.

Louis Mintz, Paterson, N. J., the "Supreme Advisory Council Award"—for the member who does the most during the year to promote the Jewish religion.

S. F. Lodge Celebrates Order's 90th Birthday

JUDGE ISADOR M. GOLDEN, past president of District No. 4, delivered a powerful address over the radio recently in connection with San Francisco Lodge's celebration of the 90th anniversary of B'nai B'rith.

His subject was "American Ideals and B'nai B'rith," and beginning back at the time of Moses, he raced swiftly through history down to the present time in order to trace his parallelism.

"Nine decades ago in New York twelve Jews organized B'nai B'rith," he said. "It is not a secret organization, and its simple ceremonial of initiation is often presented in public. In its structure it is democratic, and extends the hand of fellowship to all alike. In its humanitarian and charitable projects and in its Americanization and patriotic programs it has gloriously during these past ninety years fulfilled its mission. It has brought comfort and cheer to the overburdened, aid to the widow and to the fatherless; it has healed and cared for the sick and the helpless. It has fought against bigotry and intolerance. It has strengthened our sense of civic responsibility, and it has bettered our citizenship. In common with other American societies, B'nai B'rith has done its full share in upbuilding the land and maintaining our American principles."

Arthur W. Jonas, past president of the lodge and assistant district attorney of San Francisco, delivered introductory remarks; assisting him in the arrangements for this event were Sol Silverman, Dr. Bertram L. Wolfsohn, Esmond Schapiro, and David A. Klein.



Some of the delegates at the A. Z. A. convention.

Anti-Hitler Petitions Pour into Office



Mayor A. E. Fickling, of Long Beach, Cal., signing the petition, while Dave Goodman, president of Long Beach Lodge, looks on.

THOUSANDS of petitions, bearing tens of thousands of signatures of Jews and non-Jews, are pouring into National Headquarters of the Order. B'nai B'rith is seeking a million names to this petition, which is addressed to President Franklin D. Roosevelt, and which asks him to voice the protest of the American people at the anti-Jewish activities of the German government.

Dr. I. M. Rubinow, Secretary of the Order, has asked B'nai B'rith members the country over to share in this work, and while the response has been splendid so far, the goal is not yet even within sight. Dr. Rubinow has therefore sent a request to each lodge to speed up its work of circulating the petitions, return completed ones to Cincinnati as soon as they are filled, and keep on working for additional signatures.

Soon after the first printing of petitions was distributed, scores of lodges wrote or wired for additional copies, assuring National Headquarters they would be filled. Not all of these promises have been kept to date, although many lodges have already returned hundreds and even thousands of signatures.

At the recent convention of District No. 4 a plan for effective distribution was studied and passed upon favorably.

Many lodges have followed the example set by Rimmon Lodge No. 68,

Richmond, Va., which stirred up enthusiasm for the project in its community by having the petition signed by Governor John Garland Pollard, of Virginia, James H. Price, the Lieutenant Governor, and many other prominent state and city officials.

According to Brother Sol Jampolsky, financial secretary of Long Beach (Cal.) Lodge No. 870, every member of that group took at least one petition for circulation. Impetus was lent the movement in Long Beach after Brother Dave Goodman, president of the lodge, obtained the signature of Mayor A. E. Fickling.

District No. 1 Organizes Drive for Membership

THE President and Secretary of the Order addressed a conference of leaders of District No. 1 in New York City recently. Under the chairmanship of Theodore Badman of New York, this group is conducting a district-wide membership campaign.

"The anticipated improvement in economic conditions together with the more receptive attitude of Jews, by virtue of recent occurrences in Germany, make the present time most propitious for such efforts," declared President Cohen.

The campaign, which has already begun, will culminate in class initiations at the close of the year.

Sub-chairmen appointed for the various states in District No. 1 are: Dr. Elias Caplan for Maine and New Hampshire; Major Jacob Frank for Vermont; D. Allen Lenk, William Cantor, Wilfred B. Feiga, and Samuel L. Fein for Massachusetts; Ashel Booth for Rhode Island; Nestor Dreyfus and Joseph H. Ullman for Connecticut; Theodore Badman, Hon. Sol Rubenstein, Joseph H. Biben, and Emil Rubenstein for New York; Saul Kaufman and Charles Levinson for Ontario; and Ed Barkoff for Quebec.

HERZL Lodge No. 608, Houston, Tex., held regular monthly meetings during the summer. Under the active direction of Brothers Moe Mandel and Max Westheimer, president and secretary, respectively, the membership has been increased.

BROTHER Simon Gallinger, a member of Chananah Lodge No. 165 for 61 years, recently celebrated his 56th wedding anniversary.

Chananah Lodge tendered a surprise dinner to Brother Henry Weis upon his 75th birthday.

Members Give Menorah to Honolulu Lodge

A LARGE crowd gathered recently in the rooms of Honolulu (Hawaii) Lodge No. 1126 to witness the dedication of a beautiful hand-wrought menorah, the gift of Brothers Nachman Usheroff and Henry Zatz to the lodge. The donors were also the makers of the gift. Each was presented with a printed testimonial of the lodge's gratitude.

The lodge officers used the impressive ritual while lighting the lamp. U. S. A. Department Chaplain Southerland was the speaker of the evening. He discussed the situation of the Jews in Germany. The Women's Auxiliary took an active part in the meeting.

The lodge's Hebrew Free Loan Society is now functioning, and has already aided several members to self-support.



Honolulu Lodge's Menorah.



The William S. Friedman Building.

N. J. H. Forced to Close Friedman Building

ONE of the saddest results of the depression was witnessed in Denver recently, when the Friedman Building of the National Jewish Hospital was closed because of lack of funds for adequate maintenance.

B'nai B'rith members everywhere, and particularly those whose affiliation with the Order dates back to the beginning of this century, will receive this news with deep regret. The first unit of the Hospital, the Friedman Building, named in honor of the founder and president of the institution, Rabbi William S. Friedman of Denver, was the instrumentality through which B'nai B'rith was able to launch one of the most beneficent and far-reaching philanthropies in the country.

For six years prior to its opening on December 10, 1899, the Friedman Building had been ready to serve sufferers from tuberculosis on a free, nationwide, non-sectarian basis. But the panic of 1893 and succeeding

Correction

IN the last issue of the B'NAI B'RITH MAGAZINE it was incorrectly reported that Manhattan-Washington Lodge No. 19, New York City, sponsored the very successful theater party at the Roxy Theater where \$6,000 was raised for German Jewish relief and Wider Scope. All the lodges and women's auxiliaries in the Metropolitan District took part in the event and are entitled to share the credit for its outstanding success.

years made it impossible to raise funds for the operation of the building.

In 1899, through the interest of District No. 2, sufficient funds were raised to open the building, and the following year the Constitution Grand Lodge became the patron and sponsor of the National Jewish Hospital. Although there is a district organization, the relationship between the Hospital and B'nai B'rith has been very close, and the Order points with pride to the accomplishments of the institution,

the first of its kind in America.

More than 2,200 patients representing every state in the Union have been treated in the Friedman Building, according to Mrs. S. Pisko, executive secretary.

"We sincerely hope," she declared, "that the closing of the Friedman Building will prove but a temporary measure. Our problem now is to maintain the Hospital without further curtailment."

Women of District No. 4 Hold Convention

MRS. BEATRICE PEAL, Stockton, Cal., was elected president of the Women's District No. 4, at the recent eleventh annual convention of that body in Santa Cruz, Cal. She succeeds Mrs. Rose Bertram, Venice, Cal. Three hundred delegates, alternates, and visitors attended the convention.

For the first time, the Junior Auxiliaries in the district sent delegates to the convention, and—sponsored by Mrs. Bertram—the Western Conference of B'nai B'rith Junior Auxiliaries of District No. 4 was organized. Miss Estelle Shank, Portland, Ore., was named the first president of this group.

The convention reports showed impressive activity on the part of the auxiliaries during the past year. Membership showed an increase of almost 1000. Santa Monica Auxiliary, with an increase of 190 per cent, won the membership contest, and its president, Mrs. Celia Levitt, was presented with a silver cup for this notable achievement. Scholarships amounting to \$500 were distributed to needy students at the State uni-

versities in the district. The Hebrew University at Jerusalem was assisted by a substantial donation. More than \$2,400 was contributed to the Wider Scope fund. A library was started at the University of Southern California to which the auxiliaries contributed more than 200 books on Jewish subjects. The Women's Grand Lodge assisted in maintaining the Religious Correspondence School, and added 100 volumes to the Hillel library at Berkeley. In addition, it has collected a substantial sum and stands ready to build and present to the Sanitarium for Tuberculars at Duar-te, Cal., a Children's Pavilion, which the Junior Auxiliaries will furnish and equip. Construction will begin when conditions warrant.

The Grand Lodge is fortunate in having the cooperation of Mrs. Rebecca Browne Tarlow as chairman of the program and intellectual advancement committee.

Lodge is Installed in Halifax, N. S.

A LODGE has been installed in Halifax, Nova Scotia. Brother Harry Greenblatt, past president of Amos Lodge No. 27, Boston, was the installing officer, and in a very impressive fashion presented the charter to Halifax Lodge No. 1164. The entire membership was present. After the ceremony the brethren pledged themselves to launch an extensive membership campaign.

At the following meeting a number of applications for membership were received, and plans were drawn up for future activities. The spirit displayed showed that B'nai B'rith in Halifax is to play a very important part in communal affairs.

ANOTHER Ben B'rith to win high office in the Knights of Pythias is Sydney J. Silverstein, past president of Oakland (Cal.) Lodge No. 252. He has been elected grand vice chancellor of the Domain of California. In spite of his K. of P. work, Brother Silverstein remains most active in B'nai B'rith interests.



Sydney J. Silverstein

A.D. Commission Creates New Speakers Bureau

THE creation of a Speakers Bureau was approved at a recent meeting of the Anti-Defamation Commission in Chicago. For purposes of this Bureau, the country is divided into eight districts, each of which will be supervised by an Anti-Defamation Commissioner. The co-operation of some of the outstanding rabbinic and lay leaders of the country has been enlisted.

The Commission likewise considered a comprehensive program prepared by the Chairman of the Anti-Defamation League, Sigmund Livingston. It approved the creation of a Chicago Advisory Council, an agency brought into being for consultative purposes. This Council includes Judge Hugo M. Friend, Judge Joseph B. David, Julius H. Meyer, Dr. Philip Seman, Dr. Adolph Weiner, Benjamin Samuels, L. Lewis Cohen, and Rabbis Solomon B. Freehof, Solomon Goldman, G. George Fox, and Charles Shulman.

Heights Lodge Dances on First Birthday

HEIGHTS Lodge No. 1152, Cleveland Heights, Ohio, celebrated its first anniversary with a brilliant dinner dance, and installation of officers. Samuel Goldstein, Lorain, O., past president of District No. 2, installed Rabbi Abraham Nowak as president. In memory of the late Nathan M. Carl, charter vice president, his family presented the lodge with a beautiful menorah.

Rabbi Jerome Rosenbloom of The Temple, Cleveland, delivered an interesting address on the history and achievements of B'nai B'rith.

SAMUEL GOLDSTEIN, of Lorain, Ohio, past president of District No. 2, was principal speaker at the annual past presidents' night and B'nai B'rith ninetieth anniversary celebration staged by Gan Eden Lodge No. 110, Terre Haute, Ind. Brother Rabbi J. Marshall Taxay paid tribute to the lodge's past presidents, both living and dead; Brother Leo Joseph, a member for forty years, responded. Special tribute was paid to Jonas Strouse, 86 years old and a member for sixty-five years, who still attends meetings regularly.

LONG BEACH (Cal.) LODGE No. 870 has launched an energetic campaign to enlist 100 new members by October.

District No. 4 Reopens Correspondence School for Jewish Studies

BOTH the men's and women's Grand Lodges of District No. 4 have combined to reopen the correspondence school for Jewish Studies for the benefit of children in outlying districts where Jewish education is difficult to obtain.

A few years ago this course was a very popular and valuable activity of the District, and it is confidently expected that it will regain its former prestige.

The committee under whose supervision the work will proceed includes Rabbi Elliot M. Burstein, chairman; Mrs. Michael Fried, co-chairman; Edward Zeisler, secretary of District No. 4; Ted Reich, and Miss Gladys Happ, secretary of the correspondence school. Letters and questionnaires have been sent out to all children in the rural districts who were formerly enrolled in the course. Committees will be appointed in all the Women's Auxiliaries to contact new students and assist in the work. The students accepted by the school are between the ages of 6 and 14.

Rock Island Orator Wins City Honor

ISADORE I. KATZ, vice president of Rock Island (Ill.) Lodge No. 1016, has been appointed city attorney for Rock Island. Only 27 years old, Brother Katz is the youngest man to hold his present position. He is a graduate of Northwestern, where he won highest scholastic honors.

He is an orator of note, and has figured prominently in all the activities of his lodge.

FOLLOWING a custom of many years, Camden (N. J.) Lodge No. 915 this year again presented cash prizes to the two graduating students from Camden High School who attained the highest standing in mathematics. In addition, two cash prizes established by Dr. Hyman I. Goldstein, past president of the lodge, were awarded.

Joint Council Moves to Aid German Jews

WAYS and means of rehabilitating the thousands of German Jewish refugees are being investigated by a committee recently appointed by the Joint Council of B'nai B'rith, the American Jewish Congress, and the American Jewish Committee.

The Joint Council met in New York to consider further the entire Jewish situation in Germany, and will continue to meet as long as the present crisis there continues. The opinion was unanimous that the Hitler program against the Jews has taken on a sharper edge in recent weeks, until today they are completely outside the pale of economic subsistence.

Sol Stroock, Roger Straus, David Bressler, and Morris D. Waldman represented the Committee; Bernard S. Deutsch, Nathan D. Perlman, and Dr. Joseph Tenenbaum, the Congress, and Max J. Kohler, Albert Ottinger, and Louis Fabricant, B'nai B'rith.

The President's Page

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ment in England to ban the purchase of all German-made wares. "Aha! that shows how wise we were in deciding that if even one grandparent was a Jew, a Jew he still is!" shouted the outraged Hitlerites. "You call me Jew," responded the young Lord. "You are right. Up to now I have been what you profess to me, but you have made me a Jew. Call me Jew, for henceforth I shall be a Jew," and forthwith Lord Melchett sought the Chief Rabbi of Great Britain for the instruction and preparation for admission to the Jewish fold.

Enheartening

Fritz Kreitzler, famous violinist, declined to be an exception and refused to be the stellar artist in the first of a series of concerts to be given in Germany. They sought him to reconsider, saying that Jewish artists would not be discriminated against. "Prove it to me," he answered, "and after you have proved it by inviting and listening to others who are my brethren in faith, renew your invitation to me and I shall appear later in the series. Meanwhile I refuse to permit you to make an exception of me."

Arnold Schoenberg, widely known musical composer, who abandoned

the Jewish faith in 1921, has been readmitted in a ceremony at the Liberal Synagogue in Paris, Rabbi Louis Germain Levy officiating. Dr. Schoenberg conducted classes in the Berlin Academy of Arts and is the author of works for orchestra, chorus, and chamber music ensembles. His "Study of Harmony" is famous.

ALFRED M. COHEN.

A Century of Chicago Jewry

(Continued from page 337)

ing public office and leading various civic movements. Samuel Alschuler was appointed a federal judge and Ira Nelson Morris became minister to Sweden. Among the Jews elected judges during these years were Harry Fisher, Emanuel Eller, Hugo Friend, and Henry Horner. Samuel Ettelson was corporation counsel and acting mayor. Scores of Jews were honored with lesser state and municipal offices and the climax of Jewish office-holding came last year when Henry Horner, a native son, was elected governor of Illinois. In civic endeavor the name of Julius Rosenwald tops the list. Salomon Levinson was the author of the Kellogg treaty outlawing war. Louis Eckstein's generosity made possible the Ravinia summer opera and Rosa Raisa, Emma Redell and Gorgio Polacco were important figures in the Chicago Civic Opera. Among the notable cultural gifts to Chicago were a \$1,000,000 art museum to the University of Chicago by Max Epstein and a municipal planetarium by Max Adler. In Chicago's highly geared financial and industrial worlds the names of John Hertz, Abel Davis, Harold and Milton Foreman, and the younger Greenebaums represented the acme of ability and responsibility. At the height of the boom Chicago Jewry had reached its apex in communal organization, and civic and political distinction.

When the crash came Chicago Jewry was hard hit. Its wealthiest and most respected leaders were seriously embarrassed and Jewish institutions were quickly affected. The Jewish Charities experienced its first deficit in 1930. The Hebrew Theological Seminary came near closing its doors. By January, 1932, more than 50,000 of Chicago's 300,000 Jews were unemployed. Early in 1933 suit was started to foreclose on the million-dollar Temple Sholom. The depression also made serious inroads on Jewish education. In December, 1932, the Orthodox Kehil-

Iah reported that ninety per cent of Chicago's Jewish children were not receiving a Jewish education and dozens of Talmud Torahs were closing. Only the Jewish People's Institute held out a ray of hope by opening its accredited evening classes in elementary and high school work to students of the public evening schools which were closed for lack of funds in 1932 and by establishing a junior college to meet the emergency created by the curtailment of admissions and the high cost of college educations.

Today Chicago Jewry is not far from its one hundredth birthday. While the economic disorganization has resulted in greatly reduced budgets for all Jewish institutions in Chicago, as elsewhere, all signs point to an intensification of Jewish activity in Chicago which now has a united, if financially depleted, Jewish community. Its new and younger leaders—men like Alfred Foreman, James Becker, and Jacob Braude—are preaching new ideas and ideals which may be expected to carry the community safely through its present crisis and bring it into its one hundredth year in 1937 with hope unimpaired and confidence in its future re-established.

The Literary Defense

(Continued from page 329)

usefulness of the collection of material must be readily conceded.

To meet also the present demand for more facts about the Jews in Germany Dr. Abraham Myerson, a Boston neurologist, and Isaac Goldberg, literary critic and biographer, have joined in the rather ambitious task of outlining "The German Jew; His Share in Modern Culture" (N. Y., Alfred A. Knopf, 1933). Following the general lines of the late Dr. Joseph Jacobs's "Jewish Contributions to Civilization" and the compilation of essays issued more recently in England under the editorship of H. Newman, our collaborators supply a mass of information to fully satisfy the wants of the general reader, even if they do not meet the need of specialists. The fields of literature, art and science, with special reference to medicine, are covered with commendable comprehensiveness and the general effect is to increase amazement at the grotesque prepossessions of the Nazi leaders and propagandists. A number of omissions as well as the erroneous reference to Dr. Alexis Carnel as a

Jew are undoubtedly due to the evident rapidity with which the volume was prepared and printed. A distinguished philosopher like Professor Theodore Lessing who among his other work has made notable contributions to the discussion of the Jewish question (and who incidentally wrote the introduction to Dr. Fritz Marburg's, "Der Antisemitismus in der Deutschen Republik," Wien, 1931) should not have been overlooked. These, however, are details to be noted in a more leisurely time. Considering the question from the point of view of immediate needs the authors have rendered a distinctive service to the Jewish as well as to the general public.

Most serviceable among several enlightening pamphlets which have appeared is "The Strange Case of Herr Hitler," by Everett R. Clinchy, (New York, John Day Co., 1933) and "Hitler, Menace to Mankind," by Sidney Wallach (New York, Emerson Books, Inc., 1933). Attempting to probe to the bottom the sources of racial megalomania, Mr. Clinchy occasionally loses his way, as when he approves of Hitler's jealousy of the integrity of German culture in the same paragraph that shows a predominant Slavic population in eastern Germany and a large Celtic element in the southern part of the country. Nevertheless, the writer displays a comprehensive understanding of the problem of anti-Semitism and successfully exposes the extravagance of the Nazi ideology. Mr. Wallach gives a more matter of fact summary of occurrences and utterances beginning with the German election of April 5. Included in the pamphlet is a calendar of events together with horrible examples of Nazi slogans.

In taking stock of the literary ammunition which may be employed in the moral Jewish offensive against the Nazi drive of brute force, reference should be made to reports of the Foreign Policy Association which on this subject are prepared by a gifted and scholarly daughter of our people, Mildred S. Wertheimer. The F. P. A. pamphlet, prepared by her, dated March 1, 1933, and the most recent report issued as of July 19, 1933, while written in the detached style of a purely research organization, nevertheless supply sufficient telling data to make Nazism abhorrent to all right-thinking human beings.

Of the reports issued by major Jewish organizations in the United States and Great Britain first place

must be given to the "Jews in Nazi Germany" issued this June by the American Jewish Committee. It has generally been referred to as the White Book in extensive newspaper comment. Well organized, amply documented and impressively presented, this should serve as an example of effective current literature to meet a crisis like the present.

Possessing the weight of authority and hence also the force of effectiveness are the two pamphlets issued by the Joint Foreign Committee of the Board of Deputies and Anglo-Jewish Association in England. These are the "Persecutions of the Jews in Germany" and supplementary bulletin No. 1 bearing the same title. Mention should also be made of several addresses of Samuel Untermeyer bearing the title of the "Boycott Our Only Weapon Against Nazi Germany" and just issued by the American League for the Defense of Jewish Rights.

The question of the boycott is a subject to be treated by itself, but the broad title which the Boycott Committee assumed gives testimony to the rivalry and confusion which still prevails in Jewish life and which mitigates against the creation of a more vital literary defense of our people.

JEWISH CALENDAR

5694-1933

Rosh Hashonah	Thurs., Sept. 21
	Fri., Sept. 22
**Fast of Gedaliah.....	Sat., Sept. 23
Yom Kippur	Sat., Sept. 30
1st Day of Succoth..	Thurs., Oct. 5
8th Day of Succoth..	Thurs., Oct. 12
Simchath Torah	Fri., Oct. 13
*Rosh Chodesh Cheshvan.Sat., Oct. 21	
Rosh Chodesh Kislev...Sun., Nov. 19	
1st Day of Chanukkah.Wed., Dec. 13	
*Rosh Chodesh Tebeth.Tues., Dec. 19	
Fast of Tebeth.....Thurs., Dec. 28	

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Rosh Chodesh Shevat..	Wed., Jan. 17
*Rosh Chodesh Adar....	Fri., Feb. 16
Fast of Esther.....	Wed., Feb. 28
Purim	Thurs., Mar. 1
Rosh Chodesh Nissan..	Sat., Mar. 17
1st Day of Passover...Sat., Mar. 31	
8th Day of Passover..	Sat., Apr. 7
*Rosh Chodesh Iyar....Mon., Apr. 16	
Lag B'omer	Thurs., May 3
Rosh Chodesh Sivan..	Tues., May 15
Shavuoth	Sun., May 20
	Mon., May 21
*Rosh Chodesh Tammuz Thur,	June 14
**Fast of Tammuz.....	Sat., June 30
Rosh Chodesh Ab....	Fri., July 13
**Tisha B'Ab	Sat., July 21
*Rosh Chodesh Elul....	Sun., Aug. 12

NOTE: Holidays begin in the evening preceding the dates designated.

* Rosh Chodesh also observed the previous day.

** Fast observed on following Sunday.

Filling in the Jewish Map

(Continued from page 327)

have been civilized for hundreds of years. Regular schools and churches are maintained on them.

The synagogue on St. Eustatius has fallen into almost complete decay, but all four walls are still standing. It is highly improbable that the cemetery was ever desecrated, since it is well known that Jews were never buried with jewelry or other objects of value. Most of the stones, of which the tombs were constructed, have been removed by negroes and others for the purpose of building houses. The cemetery itself, however, is maintained in a fairly good condition.

Mr. Burt confirmed these findings of Mr. Maduro in a conversation with a Government official who made a visit to St. Eustatius and the other islands two years ago, at which time he was charged with making a special inquiry concerning the condition of the synagogue and cemetery. The Dutch Government, which appreciates the historical value of these two places, had intended to enclose them for better preservation.

It seems that most of the Jews who originally settled on these islands were driven out of Spain and Portugal in the great expulsions beginning in 1492. How they ever found their way to these obscure islands is a mystery. At about the time of the American Revolution they left the islands and went to the United States, to St. Thomas, and a few of the neighboring islands. The Jewish community in Curacao itself is at least 200 years old; it maintains a synagogue and a temple and some of its members are among the leading merchants and citizens of the island.

Thomas Mann Discusses Hitlerism

(Continued from page 341)

will become uncontrollable, and it is impossible to guess at the consequences. Finally, if we want to eradicate the Nazi regime, we must eradicate the cause. One of the important causes was the poverty and oppression of the German people, as a consequence of the World War. You do not remove the cause by aggravating it. I definitely look upon the boycott as a very futile weapon; we would be unintelligent to utilize any means so drastic in bringing present Germany to a realization that it is erring.

"But there are weapons which are effective and which should be employed. For one thing, the policies of the Nazi government should be loudly and persistently denounced in the press, in meetings, and in literature. At the present time, the Nazis are too intoxicated with their newly acquired strength to realize what they are doing. But eventually, it will dawn upon them that they cannot hope to succeed with an entire world hostile to them. Then, the world should show an even greater tolerance and friendship towards the Jew than before—to firmly crush the lurking hope in Hitler's heart that his anti-Jewish policies will find favor with Gentiles everywhere. When the Nazis learn that their attitude and behavior towards the Jew results only in arousing the disgust and the contempt of the rest of the world, they will probably realize how futile it is to attempt to bring the twentieth century back into the dark ages."

Among Our Contributors

LUDWIG LEWISOHN is the distinguished author of "Upstream," "The Island Within," "The Last Days of Shylock," etc. He is living in Paris.

DR. JOHN H. DIETRICH is Minister of the First Unitarian Society, Minneapolis.

DAVID EWEN is a well-known traveler, music critic, and interviewer in New York.

BERNARD G. RICHARDS is Director of the Jewish Information Bureau of New York.

BERNARD POSTAL is editor of the *Jewish Standard* of Jersey City, N. J.

EDWARD E. GRUSD is assistant editor of the *B'NAI B'RITH MAGAZINE*.

MARVIN LOWENTHAL is a famous traveler, and author of "A World Passed By" and other books.

EDWARD CHAUNCEY BALDWIN is professor of English at the University of Illinois.

MRS. ESTELLE M. STERN-BERGER is co-editor of a new Jewish woman's encyclopedia and a former secretary of the National Council of Jewish Women.

HUMORESQUE

Tonsorial Ethics, 1933

BARBER: "Sir, you are next. These three young ladies came in after you did."

Mose: "Go ahead with them. I'll wait. They are my mother, my wife, and my daughter."

A Friend in Need

HERSCHEL finally saved up enough money for a trip to New York to visit his cousin. The relative took him on several trips about the city, showed him the sights, and entertained him royally at several lunches and dinners.

"This is all fine," said Herschel, turning to his cousin one day, "but I miss the homely food, the homely surroundings, and a friendly word. All this hurry and bustle is terrible."

So the cousin took him to a quiet kosher little place known for its choice dishes of old European days.

"Ah!" cried Herschel, "this is fine. Exactly what I want. Homely surroundings and simple food. But what about the friendly word?"

"Don't eat the eggs," the cousin whispered in Herschel's ear.

They're Universal

ABE GINSBURG was visiting his old home town in Lithuania. While there he indulged in a great deal of bragging about the size of America.

"Do you know," he said, "that you can take a train in Texas in the morning, and 24 hours later you'll still be in Texas!"

"That's nothing," exclaimed one of his listeners scornfully. "We have trains just like that right here!"

Good Advice

DOCTOR: "Mr. Bromberg, you must not stay out so late at night."

Bromberg: "Why; do you think the night air is bad for me?"

Doctor: "No, but I think the excitement which takes place when you get back home doesn't do you a bit of good."

THE following are winners of books this month as a reward for having their contributions to this page accepted: P. G. Weisskopf, St. Louis, Mo.; Mrs. Boris Bruszkus, Berlin, Germany; A. B. Kapplin, Duluth, Minn.; Herman Sugmann, New York City; L. Gershenfeld, Philadelphia; and Leo Minkin, St. Louis.

A YOUNG student of sociology was very excited one day when he visited the rabbi with whom he was studying.

"Rabbi!" he cried triumphantly, "I have discovered a way to end all poverty!"

"What is it?" smiled the rabbi.

"It's very simple," answered the student. "All we have to do is to have every rich man or rich woman marry only poor ones, and vice versa. See?"

"Yes, I see," said the rabbi. "I think it is a fine idea. I'll help you. As my share, I'll try my best to convince the poor; as your share, you convince the rich."

Not an Inheritance

MORRIS: "Look what beautiful teeth that young woman has!"

Ike: "Yes, she got them from me."

Morris: "What? Are you her father?"

Ike: "No. Her dentist."

His Only Chance

MRS. TATTLEBAUM: "Do you know that you talk in your sleep, Henry?"

Mr. Tattlebaum: "So you begrudge me even those few words!"

This Actually Happened

JJUDGE THEODORE ROSEN, chairman of the Philadelphia B'nai B'rith Council membership drive committee, vouches for the truth of the following anecdote, which took place in his courtroom:

One of our people was the plaintiff in an accident case in which an in-

jury was sustained while she was riding on the "moving stairway." As she was relating her story, in broken English, she hesitated when attempting to pronounce the correct English word for "moving stairway."

"Esculator, esculator," her attorney volunteered. His client did not respond. He repeated the word: "Esculator, esculator!"

"Don't esk-me-later, esk me now!" she finally cried.

Another True Story

THE following true story is submitted by a traveling salesman.

Recently he called upon a shrewd and successful merchant, named Sam, and showed him a list of prices, sharply advanced, received that day from the home office. Sam not only objected to this price increase, but refused pointblank to pay it. The salesman finally agreed to allow him to buy at the original price, provided he placed a large order that day. Sam bought a large amount of goods.

"Nu, how much have I saved by buying today?" he asked.

The salesman made some calculations.

"You owe us exactly \$50 less than if you had waited until tomorrow," he replied.

Sam thought a moment, and then asked, "How would you like to make \$25?"

"Fine," answered the salesman. "How?"

"Nu," Sam answered. "You pay me \$25 and I'll cancel the order."

The Secret

JJENNIE: "Sarah and Abram are engaged, but don't tell anybody. It's a secret."

Fannie: "Yes, I know it's a secret. That's what everybody says."

Even Stephen

FATHER: "Don't tell your bridegroom that I have debts."

Daughter: "Men are such cowards! My bridegroom just told me that he has debts, but begged me not to tell you!"